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A MEMOIR

OF

THE REV. JOHN SUTCLIFF, OF OLNEY, BUCKS.

Annexed to the Sermon delivered at his Funeral,

By A. FULLER.

THE Rev. John Sutcliff was born near Halifax, in Yorkshire, on the 9th of August, 1752. O. S. His parents were both of them pious characters, and remarkable for their strict attention to the instruction and government of their children. Of course he would be taught the good and the right way from his childhood. It does not appear, however, that he was "made wise unto salvation through faith in Christ Jesus," till about the 16th or 17th year of his age. This was under the ministry of his revered friend and father, Mr. *John Fawcett*, pastor of the church meeting at Hebden Bridge. Of this church he became a member, May 28th, 1769. Being of a serious and studious turn of mind, he appeared to his friends to possess gifts suited to the ministry; which was proposed to his consideration. The proposal met with his own wishes, and being desirous of obtaining all the instruction he could, he went in January 1772, to the Bristol Academy, then under the

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care of Messrs. Hugh and Caleb Evans. Of his conduct in this situation, it is sufficient to say, that it procured him the esteem of his tutors, to the end of their lives.

In 1774, he left the Academy, and after stopping a short time at different places, in July 1775, he came to Olney. It was in the spring of the following year, when the Association was held at Olney, that my acquaintance with him commenced; and from that day to this, all that I have known of him, has tended to endear him to me.

I cannot say when it was that he first became acquainted with the writings of *President Edwards*, and other New England Divines; but having read them, he drank deeply into them: particularly, into the harmony between the law and the gospel; between the obligations of men to love God with all their hearts, and their actual enmity against him; and between the duty of ministers to call on sinners to repent and believe in

Christ for salvation, and the necessity of omnipotent grace to render the call effectual. The consequence was; that while he increased in his attachment to the Calvinistic doctrines, of human depravity, and of salvation by sovereign and efficacious grace, he rejected, as unscriptural, the *high*, or rather the *hyper*-Calvinistic notions of the gospel; which went to set aside the obligations of sinners to every thing spiritually good, and the invitations of the Gospel, as being addressed to them.* Hence it was, that his preaching was disapproved by a part of his hearers, and that, in the early part of his ministry at Olney, he had to encounter a considerable portion of individual opposition. "By patience, calmness, and prudent perseverance, however, (says one of his friends,) he lived to subdue prejudice; and though his beginning was very unpropitious, from a small, and not united interest, he was the instrument of raising it to a large body of people, and a congregation most affectionately attached to him."

He had a largeness of heart, that led him to expect much from the promises of God to the church, in the latter days. It was on *his* motion, I believe, that the association at Nottingham, in the spring of 1784, agreed to set apart an hour on the evening of the first Monday, in every month, for social prayer, for the success of the Gospel; and to invite christians of other denominations to unite with them in it.

It must have been about this

time, that he became acquainted with *Mr. Carey*, who then resided at Hackleton. Mr. C. had been baptized by Mr. (now Dr.) Ryland, at Northampton, on the 5th of October, 1783, and after a while joined the church at Olney, by which he was sent into the ministry. Mr. C. without reading any thing material on christian doctrine, besides the scriptures, had formed his own system; and which, on comparison, he found to be so near to that of several of the ministers in his neighbourhood, as to lay the foundation of a close and lasting friendship between them. But to return to our deceased brother—

In all the conversations between the years 1787 and 1792, which led to the formation of the *Baptist Missionary Society*, and all the meetings for fasting and prayer, both before and after it was formed, he bore a part.

In 1789, he republished *President Edwards's* "Humble Attempt to promote explicit agreement, and visible union of God's people, in extraordinary prayer, for the revival of religion." How much this publication contributed to that tone of feeling, which in the end determined five or six individuals to venture, though with many fears and misgivings, on an undertaking of such magnitude, I cannot say; but it doubtless had a very considerable influence on it.

In April, 1791, there was a double lecture at Clipstone; and both the sermons, one of which was delivered by brother Sutcliff,

* His views of the Gospel may be seen in a small piece, published in 1783, entitled, *The first principles of the Oracles of God, represented in a plain and familiar Catechism, for the use of Children.*

bore upon the meditated Mission to the heathen. His subject was, *Jealousy for God*, from 1 Kings, xix. 10. After public worship, Mr. Carey, perceiving the impression that the sermons had made, intreated that something might be resolved on before we parted. Nothing, however, was done, but to require brother Carey, to revise and print his "Enquiry into the Obligations of Christians, to use means for the conversion of the Heathens." The Sermons also were printed at the request of those who heard them.*

From the formation of the Society, in the Autumn of 1792, to the day of his death, our brother's heart and hands have been in the work. On all occasions, and in every way, he was ready to assist to the utmost of his power.

In 1796, he married Miss Jane Johnson, who was previously a member of his church. This connexion appears to have added much to his comfort. For 18 years, they lived together, as fellow-helpers to each other, in the ways of God; and their separation has been but short. The tomb that received his remains has since been opened to receive hers. He died, 22d of June, and she, on the 3d of September following, possessing the same good hope, through grace, which supported him.

Mr. S. had been in a declining

state of health, for several years past. On the 3d of March, being on a visit in London, he was seized, about the middle of the night, with a violent pain across his breast and arms, attended with great difficulty of breathing. This was succeeded by a dropsy, which, in about 3 months, issued in his death.

Two or three times, during his affliction, I rode over to see him. The first time, he had thoughts of recovering; but whatever were his thoughts as to this, it seemed to make no difference as to his peace of mind. The last time I visited him was in my way to the Annual Meeting in London, on the 19th of June. Expecting to see his face no more, I said, on taking leave, "I wish you, my dear brother, an abundant entrance into the everlasting kingdom of our Lord Jesus Christ!" At this he hesitated; not as doubting his entrance into the kingdom, but as questioning whether the term *abundant* were applicable to him. "That," said he, "is more than I expect. I think, I understand the connexion and import of those words,—*Add to your faith virtue—Give diligence to make your calling and election sure—for so an entrance shall be ministered unto you* ABUNDANTLY.—I think the idea, is that of a ship coming into harbour, with a fair gale, and a full tide.—If I may

* If Mr. Sutcliff published any other Sermons, or any thing else, besides his *Catechism* and the *Introductory Discourse at the ordination of Mr. Mason of Birmingham*; it has escaped my recollection. He however wrote several of the circular letters of the Northamptonshire Association: namely, that of 1779, *on Providence*; of 1786, *On the Authority and Sanctification of the Lord's day*; of 1797, *On the Divinity of the Christian Religion*; of 1800, *On the Qualifications for Church Fellowship*; of 1803, *On the Lord's Supper*; of 1805, *On the Manner of Attending to Divine Ordinances*; of 1808, *On Moral and Positive Obedience*; and 1813, *On Reading the word of God*.

but reach the heavenly shore, though it be on a board or broken piece of a ship, I shall be satisfied."

The following letter received from his brother, Mr. Daniel Sutcliff, who was with him the last month, will furnish a more particular account of the state of his mind, than I am able to give from my own knowledge.

"From the commencement of his illness, I found, by his letters,* that his mind was in general calm and peaceful. All, (said he,) is in the hands of a wise and gracious God. We are the Lord's servants, and he has a right to dispose of us, as he pleases, and to lay us aside at any time. Nearly a month before his end, I went to see him—to see the chamber where the good man dies.

"His mind was generally calm and happy; though as to strong consolation, he said he had it not. When something was mentioned of what he had *done* in promoting the cause of Christ, he replied with emotion, 'I look upon it all as nothing: I must enter heaven, on the same footing as the converted thief, and shall be glad to take a seat by his side.'

"His evidences for heaven, he said, were a consciousness that he had come to Jesus; and that he felt an union of heart with him, his people, and his cause; and Jesus had said, *Where I am there shall my friends be*. The heaven that he hoped for, and which he had in no small degree anticipated, was, union and communion with Christ, and his people. He said, 'The idea of being for ever sepa-

rated from him appears to me more dreadful than being plunged into non-existence, or than the greatest possible torture.'

"He often intimated, that his views of divine things were far more vivid and impressive than they had ever been before. He had a greater sense of the depravity of the human heart, and of the exceeding sinfulness of sin, as consisting in disaffection to the character and government of God, than at any former period of his life. He had, he said, an inexpressibly greater sense of the importance of ministers having correct views of the import of the gospel message, and of their stating and urging the same on their hearers, than he had ever had before. He was ready to think, if he could communicate his present views and feelings, they must produce a much greater effect, than his preaching had ordinarily done. 'If I were able to preach again, (said he,) I should say things which I never said before, but God has no need of me: he can raise up men, to say them better than I could say them.' He would sometimes say, 'Ministers will never do much good till they begin to *pull sinners out of the fire*.'

"To Mrs. S. he said, 'My love, I commit you to Jesus. I can trust you with him. Our separation will not be long, and I think I shall often be with you. Read frequently the book of Psalms, and be much in prayer. I am sorry I have not spent more time in prayer.' At another time, he said, 'I wish I had conversed more with the divine promises:

* They had been used to correspond in short hand.

I believe I should have found the advantage of it now: Others of his expressions were, 'Flesh and heart fail—all the powers of body and mind are going to pieces—*shortly the prison of my clay, must be dissolved and fall.* Why is his chariot so long a coming? I go to Jesus: let me go—depart in peace—I have seen thy salvation.'

"A day or two before he died, he said, 'If any thing be said of me, let the last word be, *As I have loved you, See that ye love one another.*'"

"On the 22d of June, about 5 in the afternoon, an alteration took place: he began to throw up blood. On perceiving this, he said, 'It is all over: this cannot be borne long.' Mr. Welsh of Newbury, being present, said, 'you are prepared for the issue.' He replied, 'I think I am: go and pray for me.' About half an hour before his departure, he said, 'Lord Jesus, receive my spirit—It is come—perhaps a few minutes more—heart and flesh fail—but God—That God is the strength of his people, is a truth that I now see, as I never saw it in my life.' These were the last words he could be heard to speak."

"Life, take thy chance; but O for such a death!"

Mr. Daniel Sutcliff adds the following lines, as having been frequently repeated in his illness:

We walk a narrow path, and rough,
And we are tired and weak;
But soon we shall have rest enough,
In those bright courts we seek.
Soon in the chariot of a cloud,
By flaming angels borne,
I shall mount up the milky way,
And back to God return.
My soul has tasted Canaan's grapes,
And now I long to go,
Where my dear Lord his vineyard keeps,
And where the clusters grow!"

In saying a few things, relative to his character, talents, temper, &c. I would not knowingly deviate, in the smallest degree, from truth. He possessed the three cardinal virtues, *integrity, benevolence, and prudence*, in no ordinary degree. To state this is proof sufficient to every one who knew him. He was economical, for the sake of enabling himself to give to them that needed. The cause of God lay near his heart. He denied himself of many things, that he might contribute towards promoting it. It was from a willingness to instruct his younger brethren, whose minds were towards the Mission, that at the request of the Society, he took several of them under his care: and in all that he has done for them, and others, I am persuaded he saved nothing; but gave his time and talents for the public good.

I have heard him sigh under troubles; but never remember to have seen him weep, but for joy, or for sympathy. On his reading or hearing the communications from the East, containing accounts of the success of the Gospel, the tears would flow freely from his eyes.

His talents were less splendid than useful. He had not much brilliancy of imagination, but considerable strength of mind, with a judgment greatly improved by application. It was once remarked of him in my hearing, by a person who had known him from his youth, to this effect.—'That man is an example of what may be accomplished by diligence and perseverance. When young, he was no more than the rest of us; but by reading and thinking, he

has accumulated a stock of mental riches, which few of us possess. He would not very frequently surprise us with new or original thoughts; but neither would he shock us with any thing devious from truth or good sense. Good Mr. Hall, of Arnsby, having heard him soon after his coming to Olney, said familiarly to me, 'Brother S. is a safe man: you never need fear that he will say or do an improper thing.'

He particularly excelled in *practical judgment*. When a question of this nature came before him, he would take a comprehensive view of its bearings, and form his opinion with so much precision as seldom to have occasion to change it. His thoughts on these occasions were prompt, but he was slow in uttering them. He generally took time to turn the subject over, and to digest his answer. If he saw others too hasty for coming to a decision, he would pleasantly say, 'Let us consult the town-clerk of Ephesus, and do nothing *rashly*.' I have thought many years, that amongst our ministers, *Abraham Booth* was the first Counsellor, and John Sutcliff the second. His advice in conducting the Mission was of great importance, and the loss of it must be seriously felt.

It has been said that his *temper* was naturally irritable, and that he with difficulty bore opposition: yet that such was the over-bearing influence of religion in his heart, that few were aware of it. If it were so, he must have furnished a rare example of the truth of the wise man's remark, "Better is he that ruleth his spirit, than he that taketh a city." Whatever

might have been his natural temper, it is certain that *mildness*, and *patience*, and *gentleness* were prominent features in his character. One of the Students who was with him, said, he never saw him lose his temper but once, and then he immediately retired into his study. It was observed by one of his brethren in the ministry, at an association, that the promise of Christ, that they who learned of him who was *meek and lowly in heart*, should find rest in their souls, was more extensively fulfilled in Mr. S. than in most Christians. He was "swift to hear, slow to speak, slow to wrath." Thus it was that he exemplified the exhortation of the apostle, giving *no offence* that the ministry be not blamed.

There was a gentleness in his *reproofs*, that distinguished them. He would rather put the question for consideration, than make a direct attack upon a principle or practice. I have heard him repeat Mr. Henry's note on Prov. xxv. 15. with approbation—"We say, Hard words, break no bones, but it seems that soft ones do." A flint may be broken on a cushion, when no impression could be made on it upon an unyielding substance. A young man, who came to be under his care, discovering a considerable portion of self-sufficiency, he gave him a book to read on *self-knowledge*.

He is said never to have hastily formed his *friendships* and acquaintances, and therefore rarely had reason to repent of his connexions; while every year's continued intimacy drew them nearer to him; so that he seldom lost his friends—but his friends have lost him!

He had a great thirst for *reading*, which not only led him to accumulate one of the best libraries in this part of the country,* but to endeavour to draw his people into a habit of reading.

Allowing for a partiality common to men, his judgment of characters was generally correct. Nor was it less candid than correct: he appreciated the good, and if required to speak of the evil, it was with reluctance. His eye was a faithful index to his mind; penetrating, but benignant. His character had much of the decisive, without any thing conceited or over-bearing.

In his *person*, he was above the ordinary stature, being nearly six feet high. In the earlier stages of life he was thin; but during the last 20 years he gathered flesh, though never so much as to feel it any inconvenience to him. His countenance was grave, but cheerful; and his company always interesting.

But I shall conclude with a few extracts of letters concerning him, which I have received since his decease, from those who knew him intimately.

“His zeal for the cause of Christ, (says one of his congregation,) was uniform, and increasingly ardent, to the end of his life. One of the last conversations that he had with me, he concluded in these words—‘Farewell! Do your utmost for the cause of Christ. I have done a little, and I am ashamed that I have done no more. I have such views of its importance, that had

I ability I would spread the gospel through the world.’ His knowledge of books was very extensive: he appeared to have a facility in extracting the substance of them in a short time, as a bee extracts the honey from the expanded flower. He possessed an equal facility in knowing men, more especially ministers, and that not confined to his own denomination. So that in a few minutes he could give you an account who they were, what places they had occupied, and what was their general reputation. From this he was many times able to give seasonable advice.

“I believe (says a minister, who had been one of his pupils) I was the first young man placed under the care of our dear deceased father S. From my first acquaintance with divine things, on seeing and hearing him occasionally in my native village, I formed a very high opinion of the general excellence of his character; and the intimate knowledge I had of him, from residing in his family, so far from diminishing my esteem and veneration for him, greatly increased them. His piety was not merely official and public, but personal and habitual. The spirit of devotion rested on him. He was the man of God in all his intercourse. He conducted the worship of his family with singular seriousness, ardour, and constancy; never allowing any thing to interfere with it, except great indisposition. He manifested a parental tenderness

* This library is left by his Will to the Bradford Baptist Academy, only on condition of the trustees paying 100% to his relations; a sum far short of its value.

and solicitude for the welfare of his pupils, and took a lively interest in their joys or sorrows. I have seen him shed the sympathizing tear over them, in the hour of affliction. Such was the kindness and gentleness of his deportment, that they could freely impart their minds to him; but while his affectionate spirit invited their confidence, the gravity of his manner, and the commanding influence of his general character, effectually prevented any improper freedom being taken with him. Such too were the sentiments with which he was regarded among his people: they loved and venerated him. He heard the sermons of his younger brethren with great candour, and if he saw them timid and embarrassed, on public occasions, he would take an opportunity of speaking a kind and encouraging word to them, and aim to inspire them with a proper degree of confidence. He was singularly regular and punctual in fulfilling his engagements, whether in preaching or visiting, not only in attending, but in being there at the time; and earnestly inculcated it on his pupils, if they wished to command respect. He endeavoured to preserve and promote the order and regularity of christian families where he visited. I never saw him out of temper but once, and that was produced by want of punctuality in another person. I often regret that I did not profit more by his instructions and example. He has many times, by his judicious counsel, been the 'guide of my youth.' His name and his memory will ever be dear to me. 'My father, my father!'

"I have just heard (says another, who had, some years since, been his pupil) of the death of Mr. S. It has returned upon me whether alone or in company. Such an event may well do so. In him I saw bright lines of resemblance to our Lord and Master, such as are seldom to be met with in poor mortals. Such amiableness of manners, so much of the meekness and gentleness of Christ, of sound judgment, and warm affection, we rarely see united. While memory holds her place, his name and manner will be cherished by me with pleasing melancholy, not without anticipations of meeting him in another and better world."

"The memory of Mr. S. (says another, who had been his pupil, and who was present at his death) will live in my warmest affections, while I possess the powers of recollection. It seems impossible that I should ever forget such a friend, or speak of him without blessing God that I ever knew him. I am grieved that he is gone, yet grateful that he was continued with us long enough for me to receive his instructions, and to witness his example. You have heard some of his dying sentiments. As his address to me may be considered as his dying advice to the young men, who were under his tuition, I communicate it, leaving it to your discretion what use to make of it. About 3 in the morning of the day on which he died, like Israel, he strengthened himself, and sat up on his bed. Calling me to him, he, in the most affectionate manner, took hold of my hand, and expressed himself as follows — "Preach as you will wish you

had when you come to die. It is one thing to preach, and another to do it as a dying man. I am glad you are settled where you are. I think you may say, *I dwell among my own people.* I am glad we ever knew one another. Spiritual unions are sweet. I have fled to Jesus: to his cross I am united. The Lord bless you, and make you a blessing."

PROPHECIES,

Referring to the Millennium.

No. II.

Remarks on Chap. xxvi, 9, in reference to the present times.—

"When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

If the foregoing piece* contain the true meaning of these prophecies, there can be no doubt but the words in verse 9th, refer to the calamities preparatory to the overthrow of the papal anti-christ, and the introduction of the millennium. Some of these we have seen; others are yet to come; but the most interesting character pertaining to them, is that under them "the inhabitants of the world will learn righteousness." It is not enough to understand them of what *ought* to be, but of what *will* be. The inhabitants of the world have in all ages been taught righteousness by the judgments of God; but now they shall *learn* it. The same thing is foretold in Rev. xv. 4; where, in

reference to the pouring out of the vials, it is asked "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest." The sense is, that the judgments already found upon the earth, and those which are yet to come, will, with the word of God, which shall at the same time be spreading, be the means of effecting that great change in the moral state of the world, which prophecy gives us to expect.

Let us observe the effects produced by the events which have already occurred. We are informed, by a serious and intelligent spectator, that a deep impression was made upon the continental armies by the late sanguinary contests. The Rev. Mr. *Hallbeck*, Moravian minister, who, in the summer of 1813, travelled through the North of Germany, while occupied by the French and Allied armies, and published a narrative of his journey, writes as follows—"It is impossible to describe the ardour and enthusiasm, which prevailed in Prussia, as soon as the people were permitted to take up arms against their oppressors. Scarce were the intentions of the Monarch known, before the whole country was in motion, and thousands flew to arms. Counts and Barons, professors and students, masters and servants, enrolled themselves as common soldiers, and those who could not bear arms, gave money. The ladies sold their jewels, their gold, their very hair to aid the common

* See *Bap. Mag.* for January, p. 14.

cause; they left the toilet to provide for hospitals, to dig entrenchments, &c.

“This enthusiasm, to which modern history presents no equal, *was combined with a religious spirit pervading the whole nation.* The iron time (as it is called) since 1807, had subdued the pride of the people, and the terrible judgments in Russia had opened their eyes. The soldiers were solemnly consecrated for the war by their parish ministers. It was a most affecting scene to see some thousand young warriors together, receiving instructions from their minister, and the blessing of the church, of their parents and relatives, before they went to fight for liberty. Every heart was moved, every eye shed tears.

“The same good disposition and unparalleled enthusiasm pervaded also the regular troops. They were no more the boasting self-confident Prussians of 1809; on the contrary, modesty and dependance on help from above, formed the general character of Blücher’s army. **WITH GOD, FOR OUR KING AND COUNTRY,** was the motto embroidered on their standards, engraved in their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard; no songs were allowed to be sung, till revised by the Colonel, and approved by a clergyman. Many of these songs were of a religious, and all of a moral tendency. The regiments were not indeed provided with chaplains, but they attended divine service, as often as circumstances permitted.

“Eight hundred Prussians were once quartered in Herrnbut. The commanding officer had ordered

the band to parade the streets as usual in the evening; but being told that there was a meeting for divine worship at that hour, he postponed the music, and he and all the officers and soldiers attended the chapel.

“To this modest and pious spirit was joined a bravery equally enthusiastic, of which it is not easy to form an idea, without having been a witness to it. **CONQUER OR DIE,** was a resolution legible in the countenance of every soldier, which was not effaced by the most adverse circumstances, and which influenced those who were naturally of a weak and timid disposition.”

I lay no stress on the *durability* of these impressions: some of them may have continued, others may have subsided; but however this be, we may see how the mighty hand of God when stretched out, can subdue the spirits of men. The inhabitants of Prussia, and other Continental nations, have of late years been said to be remarkable for their infidelity; but infidelity at this time seems to have hid its head.

Farther, Is it not deserving of notice, that while some of the most awful judgments have been abroad in the earth, and men’s minds have been impressed by them, an impulse has been given to circulate the Holy Scriptures, such as was never before known? Without enquiring, whence this impulse proceeded, its existence and extent are manifest to every observant eye. The remarks made upon this subject in respect of Russia, in the *Eclectic Review* for November, are worthy of notice, and will in part apply to other nations as well as Russia. “In contemplating the exertions

which are made by christians of all denominations for the universal diffusion of religious knowledge, it is, indeed, gratifying to reflect on the powerful influence which the Russian church, and the Russian people may exert on the progress of divine truth among the nations. Their capabilities in this view are extremely great, nearly surrounded as they are by many numerous tribes, who are sitting in darkness, and in the land of the shadow of death; and their zealous co-operation in the cause of revealed truth, may be regarded as one of those events, which, under the guidance of a Divine agency, bear the closest relation to the propagation of the gospel, and the immortal interests of the human race." p. 431.

From what is said of the inhabitants of the world, that "when God's judgments are abroad in the earth, they will learn righteousness," we are not to suppose that this effect will be produced by the events of providence *only*: the word of God, and the spirit of God will accompany them, and co-operate with them. Such appears to be the actual state of things already in some degree, and such we may expect will be their progress.

These remarks may be thought to afford but little prospect of continued peace, but rather give us to expect a succession of judgments. I wish all success, to every attempt at peace; but, so long as popery remains in the earth, I believe there will be no continued peace for it. "Is it peace, Jehu? What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?" Prophecy apart, it cannot escape

the observation of thinking men that popery, notwithstanding its being raised by recent events to somewhat of its former greatness, is still dissatisfied. It must be a persecuting enemy of true religion, or nothing. There is not a papal nation in being, of any account, but what has in it the seeds of discontent and future wars. The preponderating powers of Europe will have to say, WE WOULD HAVE HEALED BABYLON, BUT SHE IS NOT HEALED!

GAIUS.

RELIGIOUS IMPOSTURE.

"They shall proceed no further, for their folly shall be manifest unto all men, as theirs also was." 2 Tim. iii. 9.

It is a lamentable consideration that persons should be found wearing the "form of godliness," whilst they "deny the power thereof:" using a profession of the holy religion of Jesus as a cloak to cover their deformity, and to hide their depravity. That the *mask* should be employed by those whose avowed intention is to support an assumed character, is quite natural; and, any, who are willing to pay for such amusements, cannot complain of being deceived. But that the religion of Jesus should be employed for the purpose of deceitful transformation could never have happened, had not the heart been "deep," to devise delusive arts; and men in general sufficiently credulous to pay for such deceptions. That persons of this description have often been found among professed christians, it would be

vain to deny. Even primitive christianity, with all its outward simplicity, and notwithstanding all the persecutions to which its professors were exposed, could not preserve the churches from such intruders. The apostle Paul in writing to Timothy, speaks of some of this sort who were so base that "they crept into houses; led away silly women laden with sins, led away with divers lusts." To carry on their deceptions the more speciously, they were, (he says,) "ever learning, but never able to come to the knowledge of the truth." He furnishes a specimen of what "sort" these persons were, by instancing the case of "Jannes and Jambres," who withstood Moses, by attempting to imitate his miracles. "So do these also, (says he,) resist the truth;" not, be it observed, by speaking against it; but by aping the character and professing the sentiments, of the faithful servants of Christ; though at the same time, they were under the influence of "corrupt minds," and were "reprobate concerning the faith;" i. e. mere counterfeits in religion.

The apostle further admits that such deceivers may go a certain length in practising their imitations with success; as did the Egyptian Magicians. The three first miracles performed by Moses, they contrived to make the people believe were wrought also by them; but in attempting to "proceed further," they were unable to perform their purpose: "their folly was made manifest to all men:" they were obliged to acknowledge, "This is the finger of God." As an inference from these facts, the Apostle concludes by

saying, "Evil men and seducers wax worse and worse, deceiving and being deceived."

This account of religious imposture, founded on facts, which came under the apostle's own notice; and corroborated by an instance from scripture history; may be taken as infallibly descriptive of the whole class of Impostors, which, in succeeding ages, have infested the church of Christ; practising the grossest deceptions upon the credulous and unwary, for the purpose of gratifying a "corrupt mind;" thus making awful progress; but "waxing worse and worse, deceiving and being deceived." We learn from it,

I. *That persons who use religion for corrupt purposes, by deceiving others, most awfully deceive themselves.*

To carry on deception in religion, affords a proof of a depraved mind. It is one of the blackest marks of a wicked man; to "devise mischief upon his bed, that he may practise it, when it is in the power of his hand to do it." Is it at all surprising, that "the righteous Lord, who loveth righteousness," and whose "face is against them that do evil," should suffer such hypocrites in heart to be "filled with their own ways?" "Because they received not the love of the truth, that they might be saved; he gave them up to strong delusions, that they might believe a lie."—If men are given up to "their own hearts lusts," they will "walk in their own counsels."—Nor is it impossible that from their persevering in the pertinacious avowal of a "lie,"—to be the truth; especially if by so doing their pride be flattered, and their

circumstances bettered, they at length believe their own lie to be founded in truth: at the same time "deceiving and being deceived." In reference also to those expectations, founded upon deceptive representations; whilst the propagators of falsehood are "deceiving," the credulous and unwary are "deceived." What is said of idol worship is applicable to this case, "they that make them are like unto them; so is every one that trusteth in them."

II. *That there is a point, beyond which, imitators of the works of God, shall not be suffered to proceed.*

It is highly probable that the Egyptian Magicians, to whom the apostle referred, used deceptive arts to impose upon their deluded followers. Legerdemain tricks have been in all countries carried to a great pitch of perfection; but even admitting that they exercised more than human power, we are safe in attributing it to satanic influence. Speaking of such persons, the Apostle says, "For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Is there not ground for suspicion that those, of late years, whose ministry has been remarkable for "striving about the law," while they theoretically, if not practically, deny its obligations upon the believer; are not "ministers of righteousness:" but men of corrupt minds, "transformed as mi-

nisters of righteousness?" Admitting this, we can easily account for their having been "high" — "heady" — "fierce" — "despisers of those that are good:" — lovers of pleasure, more than lovers of God."

It is really amazing with what eagerness deceptive baits are swallowed by some, whose character for a better understanding had been generally acknowledged. But there are numerous instances, that when it is given out by any that they are "some great one," there are a great many persons who will believe their assertions to be true; though there be not the least evidence of facts to render them probable.

The late case of that poor, weak, deluded woman, *Joanna Southcott*, who, doubtless, was both deceiving and deceived," furnishes abundant proof of the ignorance and credulity of a large portion of society in this country. That such base, and bare-faced imposture should have been attempted—so long continued, and with so much success, at the commencement of the 19th century—and in England, the land of light, and of Bibles! will appear almost incredible to future generations. For such an illiterate silly woman to pretend to a spirit of inspiration—to predict future events—to undertake the work of sealing the servants of God!

It should seem that this woman was so deluded by the adulation of her numerous disciples, that she proceeded from stage to stage of deception, till she reached that point, when to support her pretensions, the established order of nature must have been subverted, and divine predictions falsified.

Beyond this she could proceed no further, and her folly, and that of her credulous "believers," has, by her death, and subsequent events, been made manifest unto all men.*

The numerous impositions upon many religious people in England, during the last thirty years, afford a very humiliating lesson to those who speak of our superior national knowledge and religion! What multitudes listened to the pretensions of "Poor Help,"† the prophecies of "Richard Brothers;" to the *miracles* performed by "Animal Magnetism," and the "Metallic Tractors!" What will be the next wonder it is impossible to conjecture; but it is probable, something equally ridiculous and contemptible.

At the beginning of the last

century, a class of enthusiastic impostors appeared, known by the name of the "French Prophets," who excited great attention, and imposed upon the deluded multitude. Even persons of rank and learning joined their standard, and pretended, while in their *fits*, to utter predictions. At last they proceeded so far, as to give out that Mr. Emms, one of their followers, would, on a particular day, rise from the dead. Having attempted, however, the work of God, they proceeded no further, "their folly was made manifest unto all men." The "corrupt minds of some of their leaders were soon discovered. John Lacy, Esq. a member of Mr. Calamy's congregation at Westminster, without giving the least notice, got up one morning, left his lady in bed, quitted his

* This view of the character of *Joanna Southcott*, is abundantly confirmed by the following statement, by one of her Medical Attendants. "Her predictions were loud and frequent—full of comfort and happiness to her own subjects—dreadful denunciations of woe to the rebellious creatures, that did not acknowledge her sovereignty, and trust in her prescience; but of their fulfilment I never heard. And her life was very differently ordered from those, who aforesaid had the name, character, and office of Prophets. They fasted often,—watched incessantly—and prayed continually—they lived coarsely, and were more coarsely clad: they upon all occasions, but when otherwise commanded by Him, whose servants they were, avoided publicity, and studiously shunned the busy haunts of men: but Joanna, on the contrary, upon all occasions sought publicity; to this end, when one method failed, another was resorted to. I never could learn, that she either watched, fasted or prayed. On the contrary, she passed much of her time in bed—in downy indolence—ate much and often—and prayed—never. She loved to lodge delicately, and feast luxuriously."

† The name of this man was Samuel Best. About the year 1784, he was a pauper in Shoreditch Workhouse; and employed himself in making representations of God in straw work!! Being remarkable for a strong memory, and an extensive knowledge of the contents of the Bible; he would look at the palm of a person's hand, and refer him to a passage of scripture, descriptive of his character and future destiny! To this "Prophet," it is said, thousands of persons in London resorted—"preachers of various denominations, churchmen, dissenters, methodists, and quakers; ladies and gentlemen in their own carriages; as also tradesmen, mechanics, and servants in hackney coaches, or on foot, some of them repeated, and many of them highly extolled, POOR HELP. See a Pamphlet, entitled, "*Imposture Detected*," or *Thoughts on a Pretended Prophet*, and on the prevalence of his Impositions, By John Martin, 1787.

house and children, and taking a few necessities with him, went to live among the prophets. There he took to himself for wife one Betty Gray, who had been a snuffer of candles at a play-house, but never passed for a person inspired. This transaction, in one of his inspirations, which Mr. Calamy saw, he called a quitting Hagar, and betaking himself to Sarah, and declared, he did it by order of the Spirit. The government of Queen Anne manifested both weakness and intolerance, by punishing these persons "for wicked and counterfeit prophecies, and causing them to be printed and published, to terrify the Queen's people." At length, the Queen's ministers followed wiser counsels, and "let them alone," when the consequence was, that in a little time they sunk into contempt, and their party dwindled to nothing. Sir Richard Bulkley, who was very short and crooked, expected under the new dispensation, to be made strait and handsome; but to his great disappointment and mortification he died before the miracle was wrought.*

From this story, it should appear, that there is no new thing under the sun. "The farce has been nearly re-acted by Joanna Southcott and her believers. We congratulate our countrymen, however, on the superior wisdom of our Governors, at this period, who "refrained—and let them alone," till the deception was detected, and "their folly has been manifest unto all men."

IOTA.

CHRIST THE ADVOCATE.

By an advocate, is understood one who, in the absence of his client, is employed to plead his cause, and to defend him against the charges of his accuser, in the presence of his judge: to this there is an allusion in that expression of the Apostle, "ye are come to God the Judge of all—and to Jesus the Mediator of the new covenant." The first of these observations suggests considerations truly alarming to a guilty creature, who, from a conviction of his own turpitude, is ready to say, "How shall I come before the Lord?" he perceives the unsullied purity of the divine character, the holy law which he has violated, and the majesty that vindicates its honours, with terror and despair; but the humble believer, comes not only to God the Judge of all, but also to Jesus the Mediator of the new covenant: in Jesus he finds an Advocate of supreme ability—"Who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The Advocacy of Christ is connected with his meritorious obedience and his expiatory death: it is indeed so important a part of his mediation, that his exertions for our happiness would have been incomplete without it. The Jewish high priest was required not only to offer an atonement for the sins of the people, but likewise, to appear in the most holy place, with the names of the tribes of Israel on his breast, and to add

* See Wilson's Hist. of Diss. Chur. Vol. IV. p. 77—79.

solemn intercession to the sacrifices he had presented; a procedure very much resembling this has been observed by our Lord ever since his ascension to heaven, where, "Because he continueth ever, he hath an unchangeable priesthood."

We acknowledge that all the labours of our glorious Redeemer are peculiarly interesting: we trace his footsteps with exultation, through the dark passages of the grave: we behold him with triumph, breaking up the empire of death, and leading captivity captive: but do not let us imagine that his mediatorial career terminated with these circumstances; "He was made a priest after the power of an endless life;" therefore, "When he had purged our sins, he sat down for ever on the right hand of God." All this implies that Jesus Christ continues to sustain the priestly office in heaven, and that as he assumed a body to die for us, so he re-assumed it after he had completed the expiation of sin, to live in more glorious forms for us in the upper world. "I am he that liveth and was dead, and behold I am alive for ever more, and have the keys of hell, and of death."

Now one principal reason of the continuance of the priestly office in the person of Jesus Christ, is to advocate the cause of his people in the presence of "God the Judge of all." This was his view in rising from the dead, in ascending to the court of heaven, and in presenting the blood of the covenant before the throne of his Father. This part of the sacred office of our Lord was pre-figured by the incense

that was burned in the sanctuary. The high priest on the day of expiation was not allowed to enter the oracle, unless he took a censer full of burning coals, in order to cover the mercy seat, and to fill the holy place with a cloud of sweet incense: in a similar manner did our glorious Advocate, as soon as he entered the celestial world, fill all its regions with the savour of his intercession.

But though the Advocacy of Jesus Christ is an object of faith, and a source of great consolation; yet it is impossible for us to determine the manner in which it is performed. Advocacy implies pleading and praying, and I do not know that these exercises are at all inconsistent with the present exalted state of the Redeemer, because he still sustains the office of Mediator. It is in his glorified state that he is encouraged to ask for an extensive empire. "Ask of me, and I will give thee the heathen for thine inheritance;" yet it should be observed, that the manner in which he performs this office in heaven, is consistent with the grandeur to which he is raised as the "Head of all principality and power." In this world he prostrated himself before his Father, and uttered his griefs with strong cries and tears; here his soul was exceedingly sorrowful; here he prayed more earnestly, and his sweat was as it were great drops of blood; but that mode of interceding would not comport with his present glory: it is enough for him, in heaven, to plead the efficacy of those cries and tears, of those earnest prayers, of those great drops of blood, and to derive from them a claim which

he began to urge in the depths of his humiliation, "Father I will that they whom thou hast given me, may be with me, where I am." While he prayed and bled in this world, he bruised the spices which he had designed to present before God; but when he ascended to heaven, those spices were kindled by the sacred fire and arose as a cloud of incense before the throne: his perfect sacrifice rendered all his petitions efficacious and prevalent with God on the behalf of guilty men.

Some have doubted whether Jesus Christ intercedes for his people in heaven, by offering verbal petitions to his Father, supposing that his appearance at the right hand of God, in that body which suffered the pains of death, to be a virtual intercession, and therefore quite sufficient for all the purposes of advocating our cause. Admitting the efficacy of this virtual intercession, and acknowledging that it is enough for us to know that our glorious forerunner appears in the presence of God, for us; yet, may we not imagine that there are some seasons of extraordinary devotion in the upper world, in which the innumerable company of angels, and the spirits of the just made perfect, assemble more particularly to examine and adore the abysses of human redemption; and while they encircle the throne of the Eternal, and cry with millions of voices, "Holy, holy, holy is the Lord God," may we not suppose that the Lord Jesus Christ, clad in his mediatorial glories, appears as the sublime Advocate of all his people, relating their sorrows and prayers, and fears and hopes, in an audible

voice, and accompanying that relation with a full display of those wounds which atoned for their sins? I am not aware that there is any extravagance in this supposition, but we can determine nothing. Now we see through a glass darkly, soon, introduced by our incarnate God, we shall see face to face; now we know in part, then shall we know, even as we are known. Let us for the present wait with patience, and till the invisible world shall unfold to us "All we desire or wish below," let us be satisfied, let us rejoice, that "we have an Advocate with the Father, Jesus Christ the righteous."

This office, which is so ably sustained by the Son of God, gives us a very just and beautiful idea of his pity and condescension. An advocate supposes a client; but who are the clients of Jesus Christ? Those who have been righteously charged by the justice of heaven, with having violated the divine law: those who are self-condemned; those whom the scriptures denominate carnal, weak, indigent and ruined: for such and such only, did Immanuel become a voluntary Advocate. He could not be encouraged to undertake their cause by any promise of reward from them, for they had nothing to pay: he could not entertain hopes of succeeding, by supposing that their faults would admit of extenuation, for they were associated with aggravations too glaring; yet in the most gracious manner, he engaged to manage their cause, when no creature in either heaven or earth would touch it. How can unbelief itself resist the encouragement which this consideration proposes?

Penitent sinner, afflicted backslider, disconsolate and misgiving believer, do not let the sense of your unworthiness prevent you from coming to Jesus: this is the very feeling with which you should come, he does not undertake any but desperate causes; those who can plead for themselves will never find an Advocate in him.

Jesus Christ is perfectly qualified for this important office. "He is able to save to the uttermost, seeing he ever liveth to make intercession for us. His views of saving were extensive; they did not relate to a redemption from hell only; but comprehended the bestowment of the Holy Spirit; the support of his people under their trials, the mortification of their sins, the conquest of death, and the enjoyment of eternal glory. His ability is equal to his designs, for he has given us his Holy Spirit; he has borne his people through persecutions and death; he has granted them innumerable pardons, and has scattered their enemies with the breath of his mouth: can there be any doubt then of his perfect fitness for the grand employment of his interceding for them in heaven? If when oppressed and afflicted, if when insulted by men, attacked by devils; and overwhelmed with the indignation of heaven, he still pressed onward, and completed his immense designs; can there be any doubt of his success now? Now, when he has all power in heaven and in earth, now, when he dwells beneath the full beamings of his Father's face?

An additional encouragement is derived from the character of our great Advocate. The Apostle John, denominates him "Jesus

Christ the *righteous*." Were a client capable of committing to the hands of his advocate a fair, open, and conscientious statement of his innocence, with what perfect calmness might he wait the issue of the trial! Now those for whom Christ pleads can make no pretensions to such a statement; nor does he found his advocacy on the supposition of such a statement; he makes no excuses for their sins, he admits every charge that is brought against them, by an injured law, and indignant justice, and yet he is determined to rescue them from the punishment they deserve. But how does he proceed? He pleads his own righteousness, he refers the law to his constant and meritorious obedience, he refers divine justice to the sorrows and curses, under which he bled and died on Calvary, and shows that all the perfections of Deity were illustrated by his wonderful death.

"We have an Advocate with the Father." One Advocate, who possesses so much worth, and who has so much interest in heaven, is sufficient. Difficult and various as our causes are, we want only one Advocate; numerous and aggravated as the charges are, which are brought against us, we want only one Advocate; separated as the people of God are by time, distance, and circumstances, they want only one Advocate. All the saved millions in heaven, ascribe their triumphs and glories to him only. "Thou hast redeemed us out of every kindred, and nation, and tongue."

'We have an Advocate with the Father.' Then afflictions shall not overwhelm us; you may arm yourselves with poverty and na-

kedness, with sword and flame; but you shall act in subserviency to the divine will; your assaults, calculated as they are to depress us, shall merely afford an opportunity for the Redeemer to display his power and grace in our support, and instead of effecting our ruin, shall awaken our admiration, and increase our triumphs.

‘We have an Advocate with the Father.’ Then you shall not subdue us, Satan; nor you, internal corruptions; nor you, earthly allurements; for we shall receive strength from our exalted Advocate to oppose you: by the blood of the Lamb we shall overcome you. The Lamb will inspire in our souls an increasing aversion to you; and feeble as you may deem us, contemptible as we may be in your eyes, these trembling hands, invigorated by Omnipotence, shall put you to flight, and your mortification will be proportioned to the arrogance and cruelty with which you assail us.

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S. S.

FRIENDSHIP.

It is a mark of the “tender mercy” of our heavenly Father, that the sweetest and most refined pleasures are open to the enjoyment of all. Of this nature are the pleasures of friendship, in which every one has an opportunity of sharing. There is no one, whose habits, feelings, dispositions, or opinions, are of so singular a cast, that he cannot find a kindred spirit—an individual possessing qualities, and espousing sentiments, more or less in unison with his own.

Nevertheless, that friendship is

often but a transient enjoyment, is a complaint that echoes through the world. The charm of friendship is easily broken, and that unanimity of disposition, that principle of mental attraction, in which it takes its rise, and on which it depends for its continuance, is ever in danger of being destroyed. On a nearer and longer acquaintance with those to whom a real or fancied resemblance of character had united us, we have been surprised with the discovery of some hidden contrariety of feeling or of temper that has ended in a sudden and continued separation.

Those connections are generally the most lasting that are formed in early life, when the mind is more susceptible of friendly emotions, as well as more amiable in itself, than at any later period. In youth and childhood the dispositions of the mind are very similar in every person, and it is then that our characters most naturally assimilate, each imbibing, in some measure, the distinguishing qualities of his companion. The society, also, of those who have been our friends from early life, whether they were adults, or of our own age, is peculiarly delightful. The sight of our former play-mates, school-fellows, and juvenile associates, of our brethren and sisters, or, even of our parents, and aged relatives, awakens within us the remembrance of all the pleasurable feelings of youth, and enables us, sometimes, almost to realize for a while, the joys of that interesting stage of existence. The sensations of that period are so different from those of later life, that to thoughtful minds, it seems as if they had inhabited a different world, that has passed away, leav-

ing no memento of its pleasures, but a few of its former inhabitants, to whom they are in general fondly attached, as being those who have dwelt with them in that fairer region : and who can listen with sympathy to their tale of other times. We look back upon these days with the same regret as Adam must have felt on recalling to his memory the scenes of the Garden of Eden, whence he had been banished ; and experience a delight in the society of our early friends, akin to the pleasure he must have enjoyed in the company of Eve, the partner of his joys during his residence in that happy place.

Worldly friendships, however, at the longest, will last only for the span of this life. It is a melancholy truth, that many of those whom we here look upon as united by the closest ties of affection and esteem, are journeying to a place, in which they shall be friends no longer—where, during the lapse of eternity, neither a friendly word nor a look of tenderness shall pass from the one to the other, to light up their gloomy countenances, or to infuse a drop of comfort into their disconsolate and wretched spirits ; but where they shall for ever heap curses on each other's head. When we think of an impenitent sinner stretched on the bed of death, and on the point of bidding his friends a last farewell, one cannot at the same time help imagining with what irreconcilable aversion he shall regard these companions in iniquity on opening his eyes in the world of spirits.

Real friendship is always begun in a persuasion that it will last, nor is our attachment ever sincere if it be accompanied with any dis-

trust of its continuance. Notwithstanding we are daily witnessing in others, the warmest friendship degenerating into the most implacable hatred, still we cherish a belief that ours will be exempted from a similar fate. Could the wicked foresee the deadly enmity that shall subsist between them in the other world, they would not be friends in this.

How highly, therefore, should we prize the Gospel, which has brought life and immortality to light, and opened a prospect of interminable friendship beyond the grave. Were believers properly mindful of this, many of those little animosities and contentions that now prevail amongst them, would die away and be forgotten. On the other hand, how cheerless is the creed, that teaches there is no hereafter, and leaves us no hope when our friends are taken from us, (a season when we feel with most sensibility the workings of affection,) of ever meeting them again : and what a tendency to damp the ardour of attachment, has the consideration that, in a short time, our friend shall become a thing of as little account as the dust of the ground.

Goodmans Fields. P. H.

RELIGION IS LOVE.

Extract of a Letter from the late Rev. S. Pearce, of Birmingham, to a Friend who had lately been settled in a new charge.

“ In vain should I attempt to tell you the joy which filled both my Sarah's heart and mine, when we found your present situation so suited to your wishes. I envy no one. I wish to regard that situa-

tion as the best in which a Providence of infinite wisdom and goodness sees fit to place me: but, if I envied any, I should envy *you*; because you seem to breathe in a free air, and to be connected with such whose christianity can be allied to candor. What a pity such an alliance is not universal! But I mistake—*true* christianity, genuine, unadulterated christianity, is all candor. Oh! I hear her sweet voice whispering from above, “Let every man be fully persuaded in his own mind.” Ah, how different the spirit of professing christians to the genius of the religion by which they are distinguished! Worse than the tyrant of Babylon; he sat up an *image* to be worshipped, but we have exalted *ourselves*, and have said in fact, Whoso, when he heareth our voice, falleth not down and worshippeth as we worship, believes as we believe, and gives our understandings credit for an acquaintance with the truth, however dissonant his opinion may be to our

own, he shall be cast into a furnace of fire. The God of love himself assumes the tone of severity at such tyranny as this; and exclaims, with a keenness which must pierce to the heart, “Who art thou that judgest another’s servant? To his own master he standeth or falleth.” Brother, I am sick of almost every thing that has been called religion but *Love*—supreme love to God—universal benevolence to man. I don’t know that I am a better christian than ever, but I can assure you that I am a *firmer believer* than ever, and I am enraptured at the thought that all the objects which christianity requires me to believe, are to be contemplated with delight. It is all *love*: *love* is the Alpha, *love* the Omega. It originated in *love*: it is exemplified in *love*: it works by *love*: it terminates in perfect, universal, *love*. Thanks be to God for this unspeakable gift, this religion of *love*!

MISCELLANIES.

PUNISHMENTS

PRACTISED BY THE BURMANS.

Communicated by Mr. F. Carey.

Every species of punishment of which the human mind can possibly conceive is continually practised in this country. The nature and degree of the punishment depends entirely upon the whim and caprice of the ruling power who issues the mandate. However, there are some punishments more common than

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others, but these again vary both in degree and kind according to the crime, the character and sex of the criminal, except the general rule be digressed from by anger or revenge, which very frequently is the case.

The following are some, which occur most frequently, and may be divided into three classes, viz. capital, severe, and trivial punishments.

Among the first class may be

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placed, beheading, crucifying, starvation, ripping open of the belly, sawing, piercing through, starving to death, flogging upon the breast to death, exposing to the rays of the sun to death, blowing up with gunpowder or other combustible materials, pouring hot lead down the throat, scalding to death by plunging into hot oil, shooting with a gun or arrows, spearing to death, squeezing to death by pressing a nut of the betle tree on each temple between two bamboos, until the eyes and brains start out of the head, drowning, beating on the head to death with a large cudgel, giving to wild beasts, and roasting upon a slow or quick fire.

Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c. extracting of the eyes, flogging upon the breast, tying of the arms with a thin cord until it cuts down to the bone, hanging up by the heels, hanging up by the tips of the fingers, exposing to the rays of the sun, banishment into forests, from which it is almost impossible to escape.

Among trivial punishments may be reckoned flogging, marking the criminal's crime in legible characters upon his face or breast, and condemning him to perform the office of a public executioner for life; squeezing of the legs or arms between two bamboos; confinement in the stocks with the legs extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning of the hands, condemning to a long confinement, and hard labour, are seldom practised; banishment is not often heard of.

It often happens, however, that several of the above punishments are inflicted upon the same criminal previous to his being finally executed. Instances often occur when a person, after being nailed by the

hands and feet to a cross, some or most of his members are amputated one by one, before he receives his mortal wound; sometimes the punishment, though small in its kind, is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted, that death is the inevitable consequence; united together, they form capital punishments severe in the extreme, and horrid to reflect upon, and yet these are the most common.

Frequently the innocent suffer with the guilty; as, a wife for the fault of her husband: children for the fault of their parents; a whole family is extirpated for the fault of a single individual; and servants are cut off for the fault of their masters; these kind of punishments however seldom occur, except from sudden anger or revenge, unless in case of deserters and persons guilty of treason.

When a person of royal extraction is to receive a capital punishment, it is generally done by drowning; in the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and thus the prisoner is lowered down into the water, with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

Women, comparatively speaking, are seldom the subjects of capital punishment: when a circumstance of this kind occurs, it is generally for some very flagrant crime. Women when executed, are most frequently knocked on the head with a large cudgel, until the brains burst forth; but sometimes they are ripped open, or blown up, or given to a tiger or other wild beast.

The bodies of criminals are always exposed to public view for three days, after which they are

shoved into a hole dug for the purpose, and covered with earth, without being permitted the honour of being burnt.

Criminal causes are frequently tried by ordeal before judgment is past.

I will now just relate what has taken place in this single town of Rangoon since my residence in this country; which does not exceed four years. Some of the criminals I saw executed with my own eyes, and the rest I saw immediately after execution.

In the first place. One man had melted lead poured down his throat, which immediately burst out from the neck, and various parts of the body.

Four or five persons, after being nailed through their hands and feet to a scaffold, had first their tongues cut out, then their mouths slit open from ear to ear, then their ears cut off, and finally their bellies ripped open.

Six people were crucified in the following manner: their hands and feet nailed to a scaffold; then their eyes were extracted with a blunt hook; and in this condition they were left to expire; two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day.

Four persons were crucified, viz. not nailed but tied with their hands and feet stretched out at full length, in an erect posture. In this posture they were to remain till death; every thing they wished to eat was ordered them with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw,

were liberated at the end of three or four days.

Another man had a large bamboo run through his belly, which put an immediate end to his existence.

Two people had their bellies ripped up just sufficient to admit of the protrusion of a small part of the intestines; and after being secured by the hands and feet at full stretch, with cords in an erect posture upon bamboo rafters, were set adrift in the river to float up and down with the tide for public view.

The number of those who have been beheaded I do not exactly recollect; but they must be somewhere between twenty and thirty.

One man was sawn to death, by applying the saw to the shoulder bone, and sawing right down until the bowels gushed out.

One woman was beat to death with a large cudgel.

Two persons were simply crucified, but liberated soon after.

Five persons, consisting of a man, his wife, (who was six months gone in pregnancy,) his child about five years of age, and two other men, were led out to the place of execution; the men were sentenced to be crucified, and opened, and the woman and child were to be stretched out upon the ground and opened; every thing was prepared, and the executioner was standing by with his weapon of destruction, ready to perform his bloody office, nay, boasting that he was able to perform it neatly; however, a reprieve came, and the execution was prevented; these people are still alive.

Several amputations of hands and feet have taken place: some died from loss of blood, but the greater part are still alive.

These are most of the punishments I have seen and heard of

during my stay in this place, but many other instances happened during my absence, which I have not related. As for the crimes for which these punishments were inflicted, I shall only add, the crimes of some deserved death: some were of a trivial nature, and some of the victims were quite innocent.

EXORDIUM

To a Sermon of Father Bridaine.

This celebrated Missionary preached for the first time in St. Sulpice Church, * in Paris, 1751. The first quality of the capital went there from curiosity. They beheld there a number of bishops, many persons of rank, and a numerous body of ecclesiastics. This spectacle, far from intimidating our orator, at once inspired this Exordium:

“At the sight of an auditory, so new for me, it appears, my brethren, that I should open my mouth only to crave your indulgence for a poor Missionary, destitute of the talents you require when we come to speak to you of your salvation. I feel, however, this morning a very different sensation; and if I be humiliated, beware of thinking that I abase myself to the wretched uneasiness of vanity, as if I were accustomed to preach *myself*. God forbid that a minister of heaven should ever think of needing apology among you; for whoever you be, you are all sinners! It is before your God and mine, that, in this moment, I feel myself pressed to smite my breast. Till now, I have published the righteousness of the most high God, in temples covered with

thatch; I have preached the rigors of repentance to the wretched who were without bread; I have proclaimed to the dwellers on the fields, the most frightful truths of my religion. What have I done? wretched me! I have given sorrow to the poor, the sincerest friends of my God; I have carried terror and grief into the simple and faithful souls, that I should have pitied and consoled. It is here that my looks fall only on the great, on the rich, on the oppressors of suffering humanity, or on audacious and hardened sinners! It is particularly here, where his holy word should echo in all its force of thunder; that I place with me in this pulpit, on the one side, death that threatens you—on the other side, my God who is coming to judge you. I hold your sentence in my hand to-day. Tremble before me, then; proud and disdainful men, who hear my voice: The necessity of salvation, the certainty of that fearful hour for you, final impenitence, the last judgment, the small number of the elect, hell, and above all, eternity—eternity! these are the subjects I am going to urge on your attention, and which I should have reserved for you alone. What! do I need your praise, which might condemn me, without saving you? God is about to stir up your minds, while his unworthy minister is speaking to you; for I have had long experience of his mercies. Penetrated, then, with horror for your past iniquities, you will embrace me, shedding tears of compunction and repentance; and by dint of remorse, you will find me eloquent.”

R. Thomson.

* The most magnificent modern building of the kind in Europe.

PERSECUTORS ADMONISHED.

The Rev. *Henry Williams*, was a Baptist minister, who lived on a small estate of his own, in Montgomeryshire. "Being disabled from the public exercise of his ministry in 1662," (says Calamy,) "he continued to preach more privately in several parts of the country, as he had an opportunity. He was an upright man, very active for God, and a lively preacher. He suffered much for the sake of a good conscience, both by imprisonment, and spoiling of his goods; but he endured all patiently, and went on doing the work of the Lord in the most difficult times. He had a wife and 12 children, which made his severe sufferings the more grievous and distressing. One of his daughters was the *wife* (not the *mother*, as the late Mr. Palmer asserts by mistake,) of Mr. Richard Davies, who was formerly an eminent independent minister at *Rowell*, in Northamptonshire. Mr. Davies had, deservedly, a very great veneration for his father-in-law, and wrote, it is said, a very affecting elegy on his death, which took place in 1685, aged 60.

Among the heavy trials and severe sufferings which Mr. W. underwent, the following have been related, on undoubted authority, as some of the most remarkable and affecting.

He was once violently set upon, while preaching, by some of the ruffian persecutors, dragged from the place, most cruelly beaten, and left as dead, like Paul, at Lystra. His imprisonments were long and rigorous, and are said to have taken up in all, no less than 9 or 10 years. At one of the times he lay in prison, the bloody persecutors set fire to his house, and burnt it to the ground. At another time they beset his dwelling,

broke in, and plundered his goods, and even *murdered* his aged father, who was attempting to prevent their getting into the upper rooms. His wife too, who was then big with child, in endeavouring to escape, (with one child in her arms, and leading another,) was brutally insulted by one of them. At last they seized the stock upon the land, and seemed to leave nothing behind them for the future support of the family. There was, however, *a field of wheat*, then just sown, which the unfeeling wretches could not carry off, and which they probably did not think worth while to destroy. That field afterwards thrived amazingly. All the winter and spring, its appearance struck every beholder; and the crop it produced was so very abundant as to become the common talk and wonder of the whole country. Nothing like it had been known there in the memory of the oldest man. In short, the produce of that field amply repaid him for the losses of the preceding year. It was said, indeed, that it amounted to more than double the value of what the persecuting plunderers had carried off. Its value, also, was much enhanced, by the following year being a season of scarcity. The field is known there, and shewn to strangers to this day. I was travelling that way, and was shewn that field in 1745. This, together with the untimely and awful end of diverse of his most bitter persecutors, had such a terrifying effect upon the inhabitants in general, as secured him from being ever after very violently persecuted.

In that ill-conditioned age, it was not uncommon for such as had been very forward and violent in oppressing and harassing others, in matters of conscience, to be themselves suddenly overtaken with some very grievous disaster, which

had much the appearance of a divine judgment. That is said to have been remarkably the case with several of the principal adversaries of Henry Williams. Two of them were justices of the peace. One of these died suddenly one day, as he was eating his dinner; the other, as he was returning home drunk from Newtown, fell into the Severn, and was drowned. A third, (it was I think the high sheriff, or his deputy,) who had been active in seizing, and taking away the cattle and goods of our pious sufferer, fell off his horse, sometime after, within sight of the injured man's house, and broke his neck. Similar instances were then observ-

ed as not unfrequently occurring, and they would sometimes have a considerable effect upon the surviving persecutors, and the public, as indications of a particular providence, and of the displeasure of God against the enemies of religious liberty, and the violators of the rights of conscience. Too often, however, such ideas were disregarded, and such occurrences thought nothing of, as if it had been beneath the Almighty, to notice the atrocious deeds of his rational creatures, or to sustain the character of the moral Governor of the world, and the Judge of all the earth.

Thomas's Hist. of the Welsh Baptists.

Obituary.

RUTH JACKSON.

To the Editor of the Baptist Magazine.

Dear Sir,

The happy death of a pious young woman, about three months ago, at Weldon, in Northamptonshire, seems to have made a considerable impression on the minds of those about her in favour of religion. Her name was *Ruth Jackson*, a daughter of one of the deacons of the Baptist Church at Gretton. A funeral sermon was preached by Mr. Sumpter, at Gretton, and another by Mr. Pickering, the Independent minister of Brigstock, at Weldon. The account given of her, partly by Mr. Sumpter, at the close of his sermon, and partly by her father, in a letter to me, was in substance as follows:—

She was born on Sept. 26, 1795.

When about ten years old, she had very serious thoughts on her accountableness for the sermons she had heard, and the awfulness of dying without an interest in Christ. These thoughts, however, wore off, and for some years she seemed to live without that good hope through grace, which so distinguished her latter end. But, in the early stages of her affliction, it pleased God to renew her convictions, and to deepen them. Mr. Sumpter one day visiting her, asked her whether she could sing "Sweet Affliction."* She made little or no answer, being at that time much depressed. After Mr. S. was gone, she wept bitterly, and said to her mother, "Mr. S. will see what a poor creature I am. I can say nothing about the things of God, and my interest in them." About three days after this, while engaged in prayer, by

* Hymn of Mr. Pearce, composed under his last affliction.

herself, light broke in upon her mind in a surprising manner. She lost all her fears, and was filled with joy in a believing view of Christ. 'I am thine,' said she, 'and thou art mine! Now I can sing "Sweet affliction, sweet affliction, that brings Jesus to my soul!"' Speaking of this change from darkness and dejection to light and peace, she said afterwards, 'I cried unto the Lord, and he delivered me!' From this time to the close of her life she possessed almost uninterrupted peace and serenity of mind; and, on many occasions, a very high degree of enjoyment.

During the last half year of her life, (says Mr. Sumpter,) she has often expressed to me the pleasure she enjoyed in communion with the ever blessed God. On my asking her if she had no fear of her own heart deceiving her, she answered to this effect, 'I know that the heart is deceitful above all things, but the enjoyment that I have had in thinking of Christ cannot be delusion. I feel religion to be a solemn reality. What should I do if I had a Saviour to seek? I feel that sin is a great evil, or the Son of God would not have come into the world and suffered as he did, to make atonement for it. I know God would have been just if he had cut me off in my sins and sent me to hell. I often think it a great mercy that I was born of religious parents. I have often had pleasing anticipations of heaven, longing to be with Christ—Christ has been very precious to me.'

To the same purport her father writes in the summer of 1814—"She was heavily afflicted, but very happy: never repining under it. 'I would not change my situation,' she would say, 'with any one. The sense I have had of the love of Jesus has made this affliction more pleasurable than painful. Come my Jesus—Come death, for thou

hast lost thysting—Welcome death, to take me home—Pray that I may have patience!"

Her views of the divine character and the way of salvation by faith in the Lord Jesus, were very clear and consistent: Her joy on some occasions was unutterable. When she has been so very ill that we have thought her just expiring, she has revived, and said with a pleasant smile, 'Happy! happy! I thought I was going, but must stay a little longer—it will not be long—a few more fits, and I shall be where there is no affliction—Pray that I may have patience. I am so happy, that it bears me quite above my pains—O, the mercy and goodness of God! I know not how to express my thankfulness—I long to be gone, that I may praise him as I would—I cannot mourn at parting with you, my dear friends—I hope we shall meet again in heaven.'—She would repeat with delight the 550th hymn of the selection,

"Ah, I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day."

The sabbath morning before she died, the sun shining into her room, she said, 'I am spared to see the light of another sabbath morning—this I did not expect—I hope it will not be long ere I begin an eternal sabbath—The Lord hath hitherto been my support, and I believe he will guide me safely through—He will not leave me—I cannot doubt his love and kindness! In the evening I returned from worship. Looking at her, I said, 'my Ruth, we shall be sorry to part with you.' 'Why, father,' said she, 'it will be well for you, and well for me.'

Between two and three o'clock, on Lord's day morning, October 9th, she breathed her last, without a groan, or hardly a sigh to be perceived."

GAIUS.

MR. W. STOCKELL,

Was born at Hunmanby in the east riding of Yorkshire, in November, 1741. At an early period of life, the Lord was pleased to call him by his grace, and reveal his Son in him. In the course of divine providence he was brought to converse with a pious man, (a member of the Baptist church, at Bridlington,) who had gone to reside at Hunmanby for a few years, and was made the mean both of leading him, and several other young people, sincerely to ask the way to Zion, who became burning and shining lights in their day. The subject of this memoir, being much attached to reading, his friend put into his hands Dr. Watts's Miscellaneous Thoughts, which were read by him with peculiar pleasure.

After this circumstance, as Hunmanby was not at this time favored with the light of the Gospel, he regularly attended at the Baptist chapel at Bridlington, about eight miles distant, and grew in grace and the knowledge of our Lord and Saviour Jesus Christ. At about the age of 22 years, he made a public profession of his faith in the Redeemer by baptism, and was received a member in that church. He soon afterwards went to London, for improvement in his business, and regularly attended and communicated with the Lord's people at Dr. Stennett's. About two years after, he returned to *Bridlington*, and settled there, marrying a member of the same religious community.—

Here our late departed friend continued, much esteemed by his Christian brethren, and by almost all that knew him, until his decease: being upwards of 50 years from his Baptism. He was a man of strong natural powers, of deep penetration, and had considerably improved his mind by reading, me-

ditation, and observation. In his business he was diligent; in all his transactions in life, just and honest; in conversation with his friends, cheerful and instructive; in his family, orderly and regular: in all his religious exercises there was a happy mixture of reverence and zeal, but in prayer, and (to judge by the effects) particularly in family prayer, very prevalent: for, though his heavenly Father visited him with many severe and afflictive chastisements, three of his children out of four, being all taken away in the very prime of their days, yet he had the consolation of sufficient evidence being previously given by each of them, of a divine change in their hearts, so as to cause him not to sorrow, as those without hope. In the *church* he was peaceful, ornamental, and highly useful: for many years he officiated in the capacity of clerk, without receiving any reward, also occasionally acting as Deacon, and was one of the last surviving Trustees of the place. He was well read in the scriptures, the word of God dwelt in him richly in all wisdom, and he was firmly established in the leading doctrines of the Gospel: He was a daily admirer of the sovereignty and freeness of divine grace; and, while he sighed under the workings of indwelling sin; he was modest and humble: conscious of many imperfections, he saw the necessity of daily becoming a mourning penitent at the foot of the cross.

He ardently longed for the prosperity of the Redeemer's kingdom universally, but that branch of Zion with which he was more immediately connected, lay near to his heart, and he was a constant attendant in the courts of the Lord's house as long as health would permit; also a principal leader and promoter of prayer meetings,

and, as it were, an oracle for youthful inquirers towards zion. It had long been the language of his heart, as it was of his lips, a day or two previous to his departure, "one thing have I desired, and that have I sought after, that I might dwell in the house of the Lord all the days of my life, to see the beauty of the Lord, and to inquire in his holy temple."

In general he enjoyed a tolerable degree of health; until about a year before his death, but during the last two months previous thereto, he rapidly declined; yet under his afflictions he was patient and resigned. The power and faithfulness of his Redeemer, the oath and promise of his God, supported him in the swellings of Jordan, "the Lord (he said) a few hours prior to his decease, is the strength of my heart and my portion for ever." Little more than an hour before he yielded up the ghost, he was devoutly engaged in prayer, as though praying with his family, for several minutes. He spake little after; and desiring to be let alone that he might go to sleep, he calmly, and, as it were, literally, without a struggle or a groan, fell asleep in the arms of death, while his immortal spirit took its flight to join the company of the Redeemer and the church triumphant, on the morning of the 25th of December, 1813, aged 72 years.

Bridlington. H.

hovah hath singularly blessed him in calling sinners, comforting and building up in faith and holiness, those who have through grace believed. An almost unparalleled scene of grief and lamentation pervaded the parish and its vicinity. He has left behind him an affectionate and pious widow, and seven children.

I saw him on Friday previous to his death; upon entering the room, he said, "O! what a mercy it is for me to have a God in my affliction." To his wife sometime before, he said, "the principles maintained by me, now support me." In the course of the night, I asked how he felt himself, as it respected his best interest. He replied "Quite comfortable, not one single doubt." His difficulty of breathing prevented us saying much to him. On the Lord's day morning, after the doctor had been with him, he asked me what the doctor thought of him. I told him he was considered dangerous; but I trust, said I, you know in whom you have believed; he replied, "Yes, all is well, blessed be God, glory be to his name." About half an hour afterwards, he sweetly fell asleep in Jesus. His mortal remains were deposited in the silent tomb, October 1st, and his departure was improved by several funeral sermons, by his Rector, the Rev. Mr. Budd, and several dissenting ministers in the neighbourhood.

Potters Street.

J. B.

REV. J. G. THOMSON,
On Lord's day the 25th of Sept. 1814, died much lamented, the Rev. J. G. Thomson, Curate of White Roothing, Essex, after an illness of ten days, which terminated in an ulcerated sore throat. For six years past, the triune Je-

QUERY.

What cause will justify a Church of Christ, in excluding a Member—is it the magnitude of the crime committed, or the impenitent state of the mind of that Member?

L.

REVIEW.

*The Principles and Prospects of a
Servant of Christ.*

A sermon delivered at the funeral of the late Rev. J. Sutcliffe, A.M. of Olney, June 28th, 1814, with a brief Memoir of the deceased; by Andrew Fuller. Gardiner and Son.

The long and close intimacy that had subsisted between the preacher of the above sermon, and the highly respected friend, whose departure it was intended to improve, must have rendered the occasion peculiarly solemn and affecting.

"I feel a difficulty," says Mr. F. "in speaking on this occasion. A long and intimate friendship, cemented by a similarity of views, and a co-operation in ministerial and missionary labours, produces a feeling somewhat resembling that of a near relation; who, on such an occasion, instead of speaking, must wish to be indulged in silent grief. But the request of my deceased brother cannot be refused."

The text, selected by Mr. Sutcliffe, we are informed, as expressive of his *last sentiments*, and his *future prospects*, is Jude xx. 21. "But ye, beloved, building up yourselves on your most holy faith, praying in the holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

In unison with the views of the deceased, Mr. F. after adverting to the occasion on which the passage is introduced, considers it as *suggesting principles constituting true religion, and the prospects which those principles furnish, as to a blessed hereafter*. Under the first general division we meet with the following *Remarks*. True evangelical religion is here represented as *a building*, the foundation of which is laid in the *faith of Christ*—Re-

ligion which has its foundation in the faith of Christ, will increase by "praying in the Holy Ghost"—By means of building on our most holy faith, and praying in the Holy Ghost, we "keep ourselves in the love of God."—When we have done all, in looking for eternal life, we must keep our eye singly and solely on "the mercy of our Lord Jesus Christ."

Under the second division, viz. *The prospects which these principles furnish, as to a blessed hereafter*, the following remarks occur. The first exercise of mercy, which the Scriptures direct us to look for, on our leaving the body, is—*an immediate reception into the presence of Christ, and the society of the spirits of just men made perfect*—Another stream of mercy for which we are directed to look, will attend the second coming of our Lord Jesus Christ, and consist in *the dead being raised, and the living changed*—Another pertains to the *last judgment*—and after that, *eternal life*.

These remarks, which are illustrated and applied in the author's impressive manner, are followed by a short and affectionate address to the auditory, suited to the occasion of a separation of a pastor and people; and to the whole is subjoined the interesting memoir of the deceased, which will be found in the beginning of this number.

We cannot forbear making one extract, referring the reader to the sermon itself for a very high gratification, which the perusal has, in no small degree, afforded us.

"One of the sentences uttered by your deceased pastor, when drawing near his end, was, *I wish I had prayed more*. This was one of those weighty sayings, which are not unfrequently ut-

tered in view of the solemn realities of eternity. This wish has often recurred to me, since his departure; as equally applicable to myself; and with it the resolution of that holy man, President Edwards—*so to live as he would wish he had, when he came to die.* In reviewing my own life, *I wish I had prayed more than I have* for the success of the gospel. I have seen enough to furnish me with matter of thankfulness; but had I prayed more, I might have seen more. *I wish I had prayed more than I have* for the salvation of those about me, and who are given me in charge. When the father of the lunatic child doubted whether Jesus could do any thing for him, he was told in answer, that *if he could believe, all things were possible.* On hearing this, he burst into tears, saying, *Lord I believe, help thou my unbelief.* He seems to have understood our Lord as suggesting, that if the child was not healed, it would not be owing to any want of power in him, but to his own unbelief. This might well cause him to weep, and exclaim as he did. 'The thought of his unbelief causing the death of the child was distressing. The same thought has occurred to me as applicable to the neglect of the prayer of faith. Have I not, by this guilty negligence, been accessory to the destruction of some that are dear to me; and were I equally concerned for the souls of my connexions, as he was for the life of his child; should I not weep with him? *I wish I had prayed more than I have* for my own soul; I might then have enjoyed much more communion with God. The gospel affords the same ground for spiritual enjoyment as it did in the first Christians. *I wish I had prayed more than I have* in all my undertakings; I might then have had my steps more directed by God, and attended with fewer deviations from his will. It is thus that we walk with God, and have our conversation in heaven.'

The History of the English Baptists: containing Biographical Sketches and Notices of above three hundred Ministers; and Historical Accounts, alphabetically arranged, of one hundred and thirty Churches, in the different Counties in England: from

about the year 1610 till 1700. Vol. II. By Joseph Ivimey. Button and Son, 13s.

It is natural to feel a wish to be acquainted with those who in former ages have been like-minded with us in the great concern of religion. This feeling is not confined to our own denomination: we wish to be acquainted with the leading characters who have served the Lord in former periods, and in whatever name they have passed among men; and perceiving in them the spirit of Christ, our hearts will be so united to them, as, in a manner, to forget the shades of difference between us.

But while our attention is directed to godly men of other denominations, it were unnatural to overlook those of our own; especially since it is known to have been the too common practice of historical and biographical writers, to blacken their memory with abuse, or to treat them with neglect; or, if they mention them with respect, to conceal their denomination.

We have read this second volume of Mr. Ivimey's History with much interest, and feel really obliged to him for having collected the scattered accounts of these our worthies into a Volume, that we and our families may be better acquainted with the men and their communications.

In looking over the accounts of them, we may see defects and blemishes, but we shall also see examples, which it will be our honour to imitate.

We heartily recommend the work, and hope the author will be enabled to accomplish his design of giving us a third volume, "comprising the events of the Baptist denomination from the beginning of the eighteenth century, to the close of the reign of George the second."

The cause of God and Truth, in four Parts, with a Vindication of the fourth part, in answer to Mr. H. Heywood, by J. Gill, D. D. a new edition, 2 vols. Hardcastle. 11. 4s.

As a polemical writer, Dr. Gill occupies a place in the first rank of Theological Authors. The work now reprinted is one of the most interesting that came from his pen. It was originally published in four parts, in the years, 1735—8.

In part I, the passages of scripture supposed to favour the Arminian System are examined, and the alleged texts are explained in full consistency with the principles of Calvin.

In part II, the evidence of scripture in favour of the Calvinistic doctrines is brought forward, and its orthodox interpretation cleared from the objections of the Arminians.

In part III, the arguments derived from a rational view of this controversy are considered; and the system of Calvin distinguished from that of Philosophical Necessity.

In part IV, the sentiments of the Ancient Fathers, on these subjects, are placed before the reader, and an answer to some objections by a Mr. Heywood is subjoined.

The character of Dr. Gill's writings is too well established to require any eulogy on our part.

The editor of this new Edition of a valuable and important work, in which the Author displayed his accustomed acumen, enriched by abundant stores, obtained by indefatigable research, observes, that—The present state of the British Churches being considered—Some having adopted such views of the Gospel as exclude one object of the Saviour's advent, *to magnify the law, and make it honourable*, and one object of apostolic ministrations, *to establish the law*,—and others, perhaps revolting with abhorrence from such an abuse of the doctrine of Grace, are suspected of leaning towards a legal covenant, manifesting a tendency to seek justification, *as it were*, by the works of the law—this work will be found peculiarly adapted to serve the cause of truth and righteousness, under existing circumstances."

A Word in Season, on the Nature and Effects of Sunday Schools, &c. price 6d.

"An enemy hath done this"—but, as in some cases we are more obliged to foes than to friends, it may be read by the teachers and managers of Sunday Schools, with advantage. When a man overloads his piece, it recoils, and wounds himself.

The Sunday School Teacher's Assistant in the Work of Religious Instruction, to which is added, An

Account of a Sunday School Library, on a Plan entirely new. Bartlett and Newman, Oxford. 12mo. pp. 36. 9d.

The talent of instilling into the tender mind the first principles of our holy religion in language both simple and impressive, and with a manner at once dignified and conciliating, although of inestimable value, has not, till of late years, been so generally, or so assiduously cultivated, as its high importance and utility merited. We rejoice in the present extensive establishment of Sunday Schools, and the increased exertions which are made to enrich and *impress* the opening mind with religious truth. With lively pleasure we contemplate, also, the unprecedented number of those who voluntarily assume the character of teachers: but we must be allowed to express our fervent wish, that all, and especially the young, may go forth to their labour of love, not only greatly concerned, but in a good degree qualified, to answer the end proposed—or, at least, *studying* to become workmen who need not be ashamed.

Many laudable and judicious attempts have been made to assist the teachers of sunday schools, "in the work of *religious* instruction," which is at once the most important and most difficult part of their office. Such is the immediate object of the work now before us, and we hesitate not to say, it is well calculated to promote it. The former part of the tract, indeed, which, (as we are informed by the advertisement prefixed,) was first published at Edinburgh, in the year 1800, and is now merely reprinted under a different title, is well known and highly esteemed among many of the friends of sunday schools. We shall therefore only say, that we wish it universally known, and the conduct it describes universally imitated. We strongly recommend its frequent perusal to all who would enter a sunday school *prepared for their work*; and more especially to those whom diffidence may deter, or difficulties discourage from attempting to impart religious instruction.

The plan of the Sunday School Library, detailed in the latter part of the present tract, appears to be simple and judicious; by no means difficult of execution, yet well calculated to inspire children with a love of reading,

and a desire to understand. Though not perhaps, "entirely new," it is, we believe, but little known; and we feel indebted to those who now, for the first time, present it to the public. We recommend it with the greater confidence, because we know, that, in the few instances in which similar plans have been acted upon, the good effects which have resulted, afford ample encouragement for its general adoption. The description, though brief, is lucid, and well illustrated by an explanatory table; so that the plans, as here given, may be easily carried into effect, without any additional information, while experience will probably suggest continual improvements.

A Sermon preached before the Church Missionary Society for Africa and the East, on occasion of the departure of John Christopher Sperrhacken, and the Rev. John Henry Schulze, as Missionaries to the western Coast of Africa, &c. by Daniel Wilson, M. A. Seely and Hatchard.

This is, in every view, a highly respectable sermon. The text, happily chosen, is *Isa. lxii. 6, 7*. "I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night, &c." The preacher notices 1. "The great event to which we are encouraged to look forward—the establishment and glory of the church. 2. The means by which this event will be accomplished—the raising up men of fervent piety to enter on the high work of propagating the gospel, whilst the church generally assists and animates them by her exhortations and prayers." These two points are discussed with great ability, and powerfully applied to the occasion. One short extract will induce many of our readers, we trust, to peruse the whole.

Having adverted to the Reformation, the author inquires "What have been the effects of two hundred and fifty years of evangelical doctrine? Look at EUROPE itself, the seat of this great blessing. Are not the fairest portions of Christendom still, in the nineteenth century, adhering to the papal apostacy? It is an astounding fact, that perhaps more than one half of all those who bear the Christian name, are Roman-catholics. Turn

your eye to Africa. Where are now the churches in which Cyprian and Augustine taught? The pale crescent of Mahomet has cursed the regions where the sun of righteousness once shone! In the EAST, what is the condition of Arabia, Persia, the far largest part of Hindostan, and Southern India, the Malayan Archipelago, the immense regions of China; to say nothing of the lesser Asia, Palestine, and the rest of Syria? If we turn to the NEW WORLD, what is the state of the American continents? what is the whole of South America but one dark spot; scarcely relieved by the faint illumination of a Christianity debased by Popish superstition? I ask, is the church "a praise in the earth?" p. 7.

A Letter to his Excellency the Prince Talleyrand Perigord, &c. &c. &c. on the Subject of the Slave Trade. By W. Wilberforce, Esq. M. P. Hatchard.

It is no mean praise to say that this pamphlet is worthy of the subject and worthy of the author. The subject is one of the greatest interest at this moment; viz. the Abolition of the Slave Trade; and the author is an illustrious philanthropist, whose fame is already diffused through every quarter of the globe. He is completely master of his subject, and writes out of the fullness of his heart. We cannot but earnestly wish that this letter may be read in every part of *France*, in particular, and we think no Englishman should visit that country without taking pains to promote the circulation of it. If the French translation of it bear any considerable likeness to the spirit of the original, we think it must produce a powerful impression. Most of the extracts in the appendix, which contains his authorities, are eminently curious and entertaining.

It is remarkable that several of the most distinguished luminaries of the church, in the first four centuries, adorned the provinces of AFRICA; *Tertullian* and *Cyprian* of Carthage; *Clemens*, *Origen*, and *Athanasius*, of Alexandria; and *Augustine* of Hippo; are names familiar to every reader, who is at all conversant with ecclesiastical antiquity. All these were burning and shining lights in their day. Dr. Adam Clarke, in his *Bibliographical Diction-*

ary, (on what authority we know not,) tells us that Cyprian as well as Tertullian, was a strait-haired *Black*. May the time soon come, when Africa shall rejoice in the liberty of the sons of God. If the Son of God shall make them free, they will be free indeed!

Report of the London Society, for the encouragement of faithful female Servants. Instituted, 1813. With the Rules, List of Subscribers, &c. Hatchard, &c. price, 6d.

This is an interesting Report, and the object of the Society, which is particularly stated in it, and which is summarily comprehended in the following extract, is truly laudable.

“To excite, where it is not, and to cherish, where it already exists, mutual tenderness, good-will, and confidence, among the superior and subordinate branches of a family: thereby to induce servants to view their employers as their friends, and to continue as long as possible in the same service.”

A *gratuitious* Registry is opened at No. 71, Hatton Garden. Since the commencement of the Registry in the beginning of 1814, to the 12th of April; 179 servants have been gratuitously registered; 16 of these have lived from 10 to 19 years each, in one situation, respectively—125 of them have lived from 2 to 10 years. &c. Three thousand copies of a tract, entitled, “Friendly hints to Female Servants,” have been printed, which are sold for extensive distribution, at the low price of 3s. 6d. per dozen.

Treasurer, Samuel Tomkins, Esq. 76, Lombard Street. Secretary, (gratis) Rev. H. G. Watkins, M. A. The Committee, Rev. W. Gurney, Rev. Dr. Collyer, Rev. G. Clayton, Rev. Dr. Pye Smith, and other highly respectable names: for further information, we must refer our Readers to the Report itself, which we cordially recommend to their attention.

Religious Books recently published.

1. Review of Dr. Brown's History of the Propagation of Christianity among the Heathen, since the Refor-

mation; from the Edinburgh Christian Instructor, for October and November, 1814, containing brief Sketches of the Moravian, Baptist, and London Missionary Societies; with strictures on the Review of the same work in the “Evangelical Magazine,” for August, 1814.

2. Studies in History, Vol. II, containing the History of Rome, from its earliest records, to the Death of Constantine, in a series of Essays, with Reflections, &c. by Thomas Morell, St. Neots, 8vo. 10s. 6d boards.

3. Messiah, a Poem in Twenty-eight Books, by Joseph Cuttle, handsomely printed in one volume, royal octavo. 1l. 1s.

5. Dr. Gill's Body of Divinity, in one handsomely printed Volume, Quarto, price, 35s. boards.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this article.

In a few days will be published, a brief view of the Baptist Missionary Society, and of the Translations and Printing the Scriptures at Serampore: with specimens of various Languages, in which the Scriptures are Printing at the Mission Press, accompanied with maps, compiled from the printed accounts of the Baptist Missionary Society.

In the Press, and will be published with all convenient speed; Introductory and Occasional Lectures, to young men, intending for the holy Ministry, by Professor Bruce, Whitburn. Also, by the same Author, Discourses on Evangelical and Practical Subjects, with some occasional addresses, to be continued in five or six Numbers.

Dr. W. B. Collyer commenced on Wednesday Evening, December 21st. at Salters' Hall, London, a course of Lectures on the “Scripture Parables:” these will be put to press immediately, and when published will form the Fourth Volume of Dr. Collyer's Lectures.

There will soon be printed in Glasgow, a Selection of the most valuable Religious Letters of the Rev. James Hervey, late of Weston Favel, author of *Theron and Aspasio*, &c.

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION.

Extracts from the Journal of Mr. John Peter, a Missionary in Orissa.

1813. Sept. 1. Two sipahees, who heard me yesterday in the market, came this day for the sungskrit testament. I gave them one, assuring them that it contained words whereby the soul might be saved. 5th. (Lord's day) preached twice. In the evening from "I, even I am he that blotteth out thy transgressions, for mine own sake." &c. Six of us then partook of the Lord's Supper. In the forenoon, Kaverl Singha, one of the above sipahees, came with another brahmun, and requested that the Sungskrit testament might be explained to him. I took the Bengalee and from that explained to him, while he compared the Sungskrit with it. He acknowledged he had been a great sinner ever since he had been in the army. He asked, "How shall I be saved?" I held up Christ to him, and then sung and explained a Bengalee hymn, and concluded in prayer in Hindoost'hanee. 6th. In conversing with some Ooriyas, near the creek, one of them said, "We have Rama and Govinda, the repetition of whose names, only once procures the pardon of thousands of sins." I endeavoured to shew them the error they were in, and held up to them the true character of Rama and Khrisna. On hearing this, some were offended, and retired, exclaiming, "Radha Khrisna! Radha Khrisna!" Others said, "Upon what name shall we call? Upon the name of Jesus Christ. They pleaded they could not understand this name. In the evening we had our monthly prayer meeting. 8th. Some days ago a viragee came to me, who declared he knew no God but his belly and Rama. To-day I saw him in a most deplorable state; he had been very corpulent, but was now reduced almost to skin and bone. His countenance was so altered, I was not able at first to know him; and he was further disfigured by a wound in his throat, having attempted to put an end to his own life. He said it was better to die, than to suffer by sick-

ness. He had the dysentery. I asked him "Where is Rama now?" He said he did not know. I intreated him to believe in Jesus, and he should be saved. He paid but little attention to this, but asked for medicine and clothes to cover his nakedness. I still urged him to think of his danger as a sinner sinking into misery. After some time he began to call on Jesus in Hindoost'hanee, "Lord Jesus Christ, Saviour of men, have mercy upon me, and pardon my sins." I was sorry I could not take him to my house and give him medicine; I gave him a few annas to buy him a garment; and intreated him not to destroy himself, but wait till God had separated soul and body. He declared he would drown himself. Alas! what will become of this poor creature, if he do not lay hold of the Saviour, he is inevitably lost. 11th. Spoke of one God and one Saviour to a viragee, who informed me that the sick viragee was dead, and that his body had been thrown into the river. 13th. I hear that the sipahee continues to read the Sungskrit testament.

From Mr. W. Carey to Dr. Carey.
Cutwa, Dec. 9, 1813.

Very dear father,

I am glad to hear of the wish of Jabez to engage in the work of the Lord. I shall be very glad to hear what the brethren have decided about Amboyna: I have been thinking a good deal of late about it.

I should have taken a journey to Lakra-koonda some time ago, but the least exposure to the night air brings on my cough, which has prevented my going to a distance.

Last week a jackal bit about forty persons at Dewan-gunj, of which number, I hear that six are already dead. Two nights ago, a mad jackal bit eighteen persons in Cutwa, and then came to our garden, and bit a person who was once a member of the church; he caught the jackal, and I killed it; but I fear the poor man will not live.

Yours, affectionately,
W. CAREY, junr.

In another letter, dated Dec. 26, 1813, Mr. Carey mentions the labours of the Native Itinerants: he says, "Kangalee, in his journal for Nov. says, 6th, Set off for Beerbhoom; arrived at a village at night, where numbers heard the word. 8th. Got to Bhuri, where I enquired into the distress of the brethren; from thence I went to Bankoor. On my way had conversation with great numbers. 10th. Arrived at Bankoor, and, after waiting some time, had a good deal of conversation with the people of the court. Some contended a great deal; but all confessed that this was the right way to God. I gave them a description of the spread of the gospel; told them of the glorious death of Christ, and of the purifying nature of this way of salvation. 19th. Set off from Bankoor, and arrived at Ramkrishna-poor, where I conversed with some about the gospel; from hence I went to Bhuri again, and remained about ten days, speaking of the things of the kingdom."

From Mr. Chamberlain to Dr. Carey.

Sirdhana, Dec. 10, 1813.

My dear brother Carey,

The weather here is now very cold. In the morning, before the sun rises, the ground is covered with frost as white as in Europe, and the water which stands in any vessel, or confined place, is covered with ice. Yesterday morning my servants brought a quantity to show me, which was much thicker than a rupee. Twenty-five years ago, the Begum informs me, there was a very hard frost in these parts, in which the pools were frozen up, and the people and cattle suffered much from it.

I feel my mind much out of its element, in not having any preaching campaigns. I know that it becomes me to occupy where I am, till Providence order it otherwise. I wish I was where I could try the translation, and preach in the Brig Bhasa; but for this I must wait. I hope to visit Agra, on the approach of the hot season, and then, if possible, I will visit Muntra and Vrinda-vuna with the word of life. I wish you would make a grammar of the Hinduee in its various dialects. Pray for us.

J. CHAMBERLAIN.

Letter from J. Rowe to J. Saffery.

Digah, June 2, 1814.

THINGS relating to the kingdom of God in India wear a more pleasing aspect than they ever did. It is only now and then that we meet with men who avowedly oppose the truth. They often acknowledge that the spread of christianity is a good thing, yet these concessions are so made as to shew that the reverse is the desire of their hearts. Men of this description are but little acquainted with the views of the natives, the greater part of whom acknowledge the excellency of divine truth, but apologize for not embracing it, by saying they cannot forsake the ways of their forefathers unless their countrymen in general would do it. Their frequent visits to converse about the gospel, their applications for books, and many other circumstances, prove that they are not in that state of alarm which has been represented. There are several natives around us, who have not embraced christianity, that constantly read the scriptures, not only for their own information, but to recommend them to others. One of these, a native school-master, has lately been married according to their usual form, and entreated brother Brindabund to go on one of the principal days of the wedding, when all his relatives were assembled together, to read and explain the scriptures to them. God has not left us altogether without hope. Two or three seem to have their hearts favourably inclined towards the gospel, but they have not yet had sufficient courage publicly to own Christ. We hope God will give them grace to do this. Most of our native school-masters give us pleasure. We cannot say that any of them have undergone a change of heart, but they have undergone a change of sentiment. They are forward to read, explain, distribute, and recommend the scriptures to their countrymen. We hope they will not all remain here. If God should turn them to himself we shall obtain a number of valuable native preachers. The Rev. Mr. Corrie has received a number of natives into communion at Agra. All who love our Lord Jesus Christ in India, and the number is not small, compared with what it was a few years ago, are uniting their endeavours in the great work,

and I hope we shall ever feel a oneness of heart in this glorious cause.

We hope shortly to increase the number of our native schools. These are of great importance, especially when combined with other missionary efforts. They are repositories for the scriptures, places for enquirers, abodes for itinerant preachers, and must be considered in every respect calculated to promote the great cause.

I am affectionately yours,

J. ROWE.

Extract of a Letter from the Rev. W. Ward to Lieutenant Moxon, dated June 19, 1814.

Yesterday our friend Mahammed Bahar came into my room with a letter from Mr. Loveless of Madras; he had been wonderfully delivered out of the hands of the mussulmen. He went down to Calcutta to get a few rupees that were owing to him by a mussulman; this man was going off in a ship, and he was induced to go to the house of a mussulman to seek him; here they offered him the *Hooka*, which they had prepared with an intoxicating drug, and by which he was laid senseless. In this state he was put into a palanqueen and carried in a twelve-oared boat, to an Arab ship just about to sail. As soon as he came to himself, to his surprize, he was in the hold; and endeavouring to come up on deck, to complain to the English pilot, they knocked him down, and beat him so unmercifully that the scars are yet in his body. They also put him in fetters, and kept him in this state until the pilot had left them, when they made him work in the ship; kept him upon three biscuits and some water a day, and once or twice tied him up to compel him to renounce Christ! They were thus proceeding, when a violent storm compelled them to cast anchor at Goa; there, in the night, he slipped down by the side of the ship, and fled to the city, where a Portuguese man took him in, and hid him for seven days, till the ship had left the place. From hence he travelled to Bombay, and got a passage to Madras. On his arrival at Madras he made himself known to Mr. Loveless, who, with the assistance of the "Friend-in-need Society," paid his passage in a vessel to Bengal; and thus our poor friend, a young man

18 years of age, a native of Arabia, returned to us, having escaped from the hands of those who sought his destruction.

Lieutenant Buck was baptized a few days ago, by brother Carey. He is now gone to join his regiment. I think it is at Futtighur.

Letters from the Rev. Eustace Carey and Mrs. Carey had been received at Nagpoor, stating their safe arrival at Madras, the 24th of June, where they would remain 15 days,

CHURCH MISSIONARY SOCIETY.

The difficulties and dangers of the missionaries of this Society in Western Africa, arising from the infamous Slave Trade, are fully and faithfully related in the "Missionary Register" for Decr. 1814. The missionaries have been greatly distressed by the war between the Foulahs and Susoos, which seemed, for a time, to threaten the existence of their settlements; but at the date of the last dispatches, these fears had been happily removed. They have had great difficulty in conducting themselves in such a manner, as to avoid the consequences of the ill-will of persons whose interest it is to misrepresent them to the natives. Mr. Wenzel, one of the missionaries, speaking of the summer of 1813, deeply regrets the renewal of the Slave Trade in the Rio Pongas:—"With much reluctance and grief I have to mention the reviving of the felonious Slave Trade. More than 1000 persons were carried off from this river in the course of the last six months; and many more will be carried off in a short time. The Slave Traders take advantage of the war with America, and enter the river even with American privateers as their convoy. The slave vessels come in, deliver their cargo, and in the course of 24 hours are filled with slaves and depart again. If this abominable trade should so continue, in what a miserable condition shall we be placed! The traders irritate the head-men against us?" Speaking of these traders, it is added, "They are a disgrace to our nature, and a curse to the country which harbours them." Much affliction has prevailed in this mission. The laymen and their wives, six in number, who accompanied Mr. Butscher from England to Africa, are reduced to one within

eighteen months. The missionaries have been divinely strengthened to persevere in their Master's work, in the midst of trials, heavy, and, of late, unparalleled.

EDINBURGH MISSIONARY SOCIETY.

Crimea. By a letter which the secretary has received from Mr. Pinkerton, at Petersburg, the grateful intelligence is received, that the ten copies of the Tartar New Testament, which the Missionaries at Karass had, in compliance with the request of the Petersburg Bible Society, sent to Mr. Bellugin, for distribution in the Crimea, had reached that gentleman; who, in his letter of acknowledgement to his excellency Mr. Popoff, one of the secretaries of the Petersburg Society, communicates the following most interesting intelligence concerning the manner and effects of their reception.

"Forgive me," says he, "that I have not written to you sooner, on account of my not having had an interview with the Mufti. But now I have had the honour of seeing him, and of presenting him with a copy of the Tartar New Testament, which he accepted with exultation and many expressions of gratitude. After we had much conversation and many explanations, he expressed a desire to become a member of the St. Petersburg Bible Society, and subscribes annually fifty rubles.

LONDON MISSIONARY SOCIETY.

Asia. The missionaries in the service of this society, who left England in January 1814, have safely arrived in Batavia. Mr. Kass, Mr. Supper, and Mr. Bruckner were received with great kindness by Dr. Ross, the only surviving Dutch minister. Mr. Kass, at the direction of Mr. Ross, is gone to Amboyna, Mr. Bruckner is appointed to Samarang, and Mr. Supper was desired to remain at Batavia, as the colleague of Dr. Ross. Mr. Le-Brun has arrived safely at the Isle of France. The governors of the respective islands have shewn a friendly disposition towards the missionaries.

Africa. Mr. Reed has sent a very circumstantial account of the establishment of a new settlement called Theopolis, and of the state of the missionary settlement at Bethelsdorp,

founded by the late Dr. Vanderkemp. At the latter place two of the Hottentot brethren were set apart as Elders, and instead of one, two deacons, and two deaconesses: all of them converts from among the Hottentots.

Mr. Reed speaks of numbers under conviction; and of others they expect to receive into communion, among whom is a Caffre woman, who cannot speak a word of Dutch; but, he says, "the Lord has made her understand him, and she is seeking him very earnestly." Mr. Thom has begun preaching in Dutch, and on a journey had collected upwards of 300 Rix Dollars for the Society.

FRANCE.

State of Religion among the Protestants in the South of France. Extracts of a letter from a French protestant Minister. (Translation.)

I exceedingly rejoice to see the zeal of so many servants of God in England, for the advancement of the Kingdom of our dear Saviour; a phenomenon the more remarkable, because, as it seems to me, it has appeared at a time, when Satan entertained expectations of destroying christianity in France, and perhaps, throughout the whole world. How delightful would it be, were we to behold a similar zeal animate our France; but alas, the number of true Israelites is still very small, or, at least, little known. Yet, after the season of sifting and apostacy, through which we have passed, one is astonished to see that the number of evangelical ministers is greater than before, though, unhappily, not sufficiently great. The spirit of the world reigns in our churches, the essential truths of christianity have been obscured, particularly the doctrine of justification by faith, which is the fundamental and distinguishing truth of the Reformation. It is amazing that the doctrine of the Reformation has become unknown in the very bosom of the reformed church, and that people debate with a dry and barren morality, after the example of pagan philosophers, without attending to Him who has said, "Come unto me, and I will give you rest." "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can

do nothing." I think we have reason to believe that the decayed state of the congregations originates with the universities, or that, at least, they very much contribute thereto.

Arianism has made great efforts to introduce itself there, and several of the students have imbibed it. The spirit of the world, which is the spirit of philosophy, falsely so called, infects even ecclesiastical assemblies and the pulpit. A sensible and pious man remarked to me, a short time back, that so much immorality has never been seen among protestants, as since the period that morality alone is preached. There are still among us, God be praised, persons possessed of genuine simplicity, sheep of the good Shepherd; and it is observed here, and I believe elsewhere, that when the gospel is preached in its purity, and with unction, the hearers are respectful and attentive; but the dead have need to hear the voice of the Son of God, that they may live; we see it expedient that the Holy Spirit should come and breathe upon our souls, and reanimate our dry bones, in order that we may form a living church of Christ.

At Nismes and St. Hypolite, there are private assemblies for christian edification. At St. Hypolite there is no temple, though there are near 4000 protestants; divine worship takes place in the open air when the weather is fine. The number of persons of both sexes, who can neither read nor write, is considerable, in all our churches; and that is, because the protestants have no Charity schools, with the exception of a very small number of churches; and because the poor are not sufficiently encouraged to seek instruction. We had formed a little establishment in this town, for the instruction of six poor children, but, in consequence of the severe times, through which we

have passed, it has fallen to the ground. I commend myself and my congregations to the affectionate intercessions and kind remembrance of the disciples of Jesus in England. I beg you to assure them, that I cordially love them in our common Lord and Saviour, and that I wish them the happiness of bringing unto him many souls, who may be able to declare, "Thou hast loved us—thou hast washed us from our sins in thine own blood."

TOLERATION IN FRANCE,

On the restoration of the Bourbons to the throne of France, a spirit of persecution was manifested by the Catholics at Nismes, one of the principal Protestant cities. Expecting a general massacre, 300 men, armed in self-defence, watched night after night, for some time. The Government being informed of this circumstance, sent down a Commissioner, who having ascertained that the Protestants were well affected towards the new order of things, a Royal proclamation was issued, and affixed to the churches, declaring the determination of the King to protect all his subjects in the undisturbed exercise of their religious principles.

Dreadful Ravages of War.

The German journals contain a particular account of the loss of men, owing to the wars of Buonaparte, since 1802. The aggregate amount is 5,800,000 men in ten years, which is more than half a million annually. This calculation does not include a great number of premature deaths, caused by the accidents of war, by fright, despair, &c.

How delightful the prospect of Messiah's predicted universal reign, when "Wars shall cease to the ends of the earth."

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

BAPTIST SOCIETY: This Society, established in London, during the last year, is, as yet, but little known to

the religious public. The Baptist denomination being reduced very low in Ireland, it was not to be expected that any considerable exertions could

be made in so short a period. We are happy to find, however, that the "Corresponding Committee" in Dublin, have been very active, and that a commencement has been made both as to Itinerant preaching, and the establishment of schools for teaching the native Irish to read the scriptures in their own language.

The following particulars will shew the utility of this Institution, and will doubtless gratify those who have contributed to its support.

Mr. M. was strongly recommended to the Committee, by several respectable persons, as a pious man, who could speak the Irish language fluently; and, who had, through a divine blessing, been the instrument of the conversion of about thirty catholics. He was, accordingly, engaged by the Committee to go from house to house, or, rather, from cabin to cabin, to read and explain the Irish testament. He has been thus employed for some time past, in the dark county of Connaught, and gets easy access to the lowest order of the catholics; a privilege which could not be obtained by any one in the character of a *preacher*; or, as they would denominate him, a "*swaddler*."*

We understand that Mr. M. has twenty lads placed under his care, to learn Irish; their parents having charged them to attend to what M. says to them, let their priests do what they will.

Another person, a Catholic School-master in a Village in the *West of Ireland*, engaged by the Secretary, last June to read the Irish testament to his neighbours, for a trifling remuneration, has, on account of his faithful services, had a further sum granted him to extend his labours. We understand people go with their rushlight candles for half a mile round to hear him read: and F. is so pleased with his employment, that he says, if he received no money, he would not give it up. His hearers say, that, "whatever opposition the priest may make, they will go to hear the *new will* read!"

A subsequent letter from Mr. M.

December 21st, 1814, furnishes the following encouraging Account. "I find such an opening in the *houses* and *hearts* of the poor people in Ireland, for me to read and explain the Irish testament, that exceeds all my expectations. If I could make twenty-four parts of myself, I could not, even in a small degree, fulfil their or my wishes. Such is the ardent desire of the Irish, to be instructed in the native language."

Mr. N. a Pædobaptist minister in the County of Sligo, has assisted the Committee by distributing thirty Irish testaments; all, excepting two, being given to Catholics. They not only read them, in their cabins, but to their neighbours. They take great pleasure in perusing them, *having never seen an Irish testament before!*"

Mr. D. employed as an Itinerant at Sligo, and its vicinity, has preached twice on a Lord's day to a small congregation of baptists, since the beginning of November. During the week he preaches at several villages: he informs the Committee, that there is a large field for usefulness, for many miles round, which he should occupy, if he were provided with a horse to enable him to extend his labours. He indulges hopes that one poor woman, who wishes to unite with the church at Sligo, has been converted by his ministry.

Mr. M'C. still labours incessantly in the county of Westmeath; he preaches either statedly or occasionally, at 15 different places. A neat place of worship, that will seat about 200 people, has been hired, since June 1814, at Port-Arlington, at the annual rent of six guineas. This laborious Itinerant, who is a very acceptable preacher, and a native of Ireland, preaches almost every day, and sometimes two or three times in the same day, at different places. He preaches in the morning before poor people go to their labour, and in the evening after they have done. The following are extracts from his quarterly journal.

"Wednesday, July 13. Went to Roserea to preach to the soldiers and inhabitants in the barracks at 8 o'clock

* Mr. Cennick, it is said, preached in Ireland, from "You shall find the babe wrapped in swaddling clothes, &c." From this time the dissenting ministers in Ireland have been called "*Swaddlers*."

in the morning. It was like the morning dew on the new mown grass. Several of the soldiers are believers, and are walking in the fear of God, and in the comforts of the Holy Ghost." *Same day*, went to Mary-Mount, had a large room full of people; some of them catholics. I explained those words of our blessed Lord, *Upon this Rock I will build my church, &c.* I shewed them that there was no other foundation but Jesus Christ, and endeavoured to remove every false foundation from under their feet. May my blessed Lord bless his word to the souls of the people. There is much talk about the conversion of the Heathen abroad; but I believe the undiluted gospel of Jesus was never more wanted by any nation under heaven!"

Mr. Hassel, pastor of the baptist church at Clogh-jordan, has continued his itinerating labours. He has preached since June at Roserea, 10 Irish miles distant; at Nenagh, 8; at Marymount, 12; at Burraskean, 5 ditto; and in the villages about Clogh-jordan; besides holding meetings at the houses of several of his members, who live in different parts of the country. Mr. H. is very desirous of making an attempt to preach in a large City, about 28 miles distant; and thinks a congregation may be soon collected.

Mr. Clark, of Waterford, preaches in several villages, where he is well attended. Mr. West, of Dublin, last August visited the different baptist churches in the North of Ireland, to promote the objects of the Society. He was received with great affection, and found the ministers, and their congregations in general, disposed to co-operate with their brethren. But little has yet been attempted respecting Irish Schools, for want of suitable teachers. The Committee having heard of several serious men, members of the Baptist church at Sligo, who were Irish scholars, and who were desirous of becoming schoolmasters, and a gentleman of respectability, a deacon of the church, offering to superintend them, they resolved to establish two Schools in that neighbourhood, for teaching Irish. This measure was adopted with considerable reluctance, on account of Schools of another So-

ciety being already established there; but as our plan is for teaching Irish direct, and *exclusively*, there is no reason for apprehending any collision, which every precaution will be taken to prevent.

The first School established for teaching Irish has about 30 scholars. Two persons are engaged to keep evening schools, and to read the Irish scriptures. To another person, a young woman, assisted by her uncle, who keeps a day and evening school of about 100 children, and who teaches English and Irish, the Committee has allowed 15*l.* per annum, on condition that she will teach the girls also in needle-work, to which she is competent. Mr. M. before mentioned, has fifteen lads placed under his care, to learn the Irish language. Mr. West, of Dublin, thus writes: "A Committee has been appointed to establish a Sunday School at Swift's Alley Meeting. We have a chamber over the meeting, which will hold 300 children. It is proposed to teach adults as well as children, and to instruct them both in the Irish and English languages. We have an Irish teacher, willing to be employed, and, I believe, *seventeen* young men to learn the Irish. If it meet the approbation of the Committee in London, we shall feel pleasure in the School being placed under the patronage of the Baptist Society. The teacher of Irish must have a small salary: the other parts of instruction will be given free of any expense by our young people."

A Dictionary of the Irish and English languages is just printed in Dublin; the Author intends presenting some copies for the use of the schools. The Committee has also in the press a small *elementary* book, Irish and English, in opposite columns, printing in Dublin, that will be suitable for each class of children. About 100 Irish new testaments, as also English testaments and tracts, have been circulated at the different stations. An Address is prepared by the Committee for circulation in Ireland.

Subscriptions and Collections are received by the Treasurer, W. Burls, Esq. 56, Lothbury, and by Mr. Ivimey, 20, Harpur Street, London, towards the support of the Society.

STEPNEY ACADEMICAL INSTITUTION.

At a numerous and respectable meeting of the subscribers and friends to this Institution, held at the New London Tavern, Cheapside, London, January 17, 1815. The Rev. William Newman, President, in the chair; the Committee reported, that since the General Meeting of the Society, in June, *five* students had been received under its patronage, and placed at Stepney—that the much lamented death of the pious and excellent Mr. Sutcliff, one of the earliest tutors employed by this Society, rendered it necessary to provide other situations for the students under his care; two of whom had been placed with Mr. Blundell, at Northampton; and one with Mr. Anderson at Dunstable—that there were at present no less than nineteen students, (fourteen at Stepney, and five in the country,) depending for support and education on the funds of this Institution—that the increase of students at Stepney had made it necessary to obtain further assistance in tuition; and that the Rev. Solomon Young, had engaged to undertake the classical department.

That since the last General Meeting, the Rev. Mr. Pritchard, and the Rev. Mr. Upton, of London, had kindly undertaken to solicit donations and subscriptions, in the country, in aid of this Institution; that the former had collected in the counties of Essex and Suffolk; and the latter in the North of England, with considerable success—and that the Treasurer had also received from

| | £. | s. | d. |
|---|----|----|----|
| The church at Thrapston, Northamptonshire | 21 | 7 | 6 |
| Pædobaptist Friends, of the Independent Church of Little Baddow, in Essex | 6 | 10 | 0 |
| Devonshire Square Female Auxillary Society (second donation) | 7 | 0 | 6 |

The Committee further reported, that whilst they felt grateful for the many instances of approbation of their design, they could not but deeply regret, that from the limited number of annual subscribers, they were under the necessity of supporting their expenditure by an application of monies to present purposes, which they had

hoped might have been invested so as to increase the permanent income. It was therefore earnestly recommended to the friends of the Institution, to solicit annual subscriptions, in their respective connexions; as they could not but be aware that the support of so large a number of students, now dependant on the funds of the Society, must be attended with no inconsiderable expense.

The report of the Committee, (a brief abstract of which only is here given, together with the addresses delivered by several persons, in favour of the object, rendered the meeting interesting to all present, who separated, cherishing a pleasing hope, that this Institution will become increasingly useful, through the divine blessing, in preparing godly young men for the christian ministry.

Unanimous and cordial thanks were voted to all in the management and support of the Institution: and to Mr. Pritchard, Mr. Upton, and to the churches, ministers, and friends, in London and the country, who had contributed to promote its funds.

Joseph Guttridge Esq. was re-elected Treasurer, and the Rev. Thomas Thomas, Secretary; and a Committee of 24 were appointed for the ensuing year.

It was also recommended to the churches of the denomination in London and its vicinity, to make a collection for this Institution, and to transmit it to the Treasurer before the 24th of June next.

Donations of Books received since the Meeting of the Society at Midsummer last, from Mr. Westley, of Somerstown, Rev. Thos. Thomas, of Peckham, Henry Tatham, Esq. of Highgate, Rev. Dr. Ryland, of Bristol, Mrs. Dalby, of Bow, Rev. Dr. Fawcett, of Halifax, and Rev. Dr. Smith, of Homerton.

Other friends, it is hoped, will promote the benefit of the Institution, in the same way.

PUBLIC MEETINGS, &c.

Sept. 28. The Wellington district meeting was held at Bampton; Brethren Scott, Gill, and Humphry, prayed, and brother Tyso preached from Prov. xi. 30. In the evening brethren Thomas and O. Smith. prayed, and

brother Scott preached from *Mark* xvi. 15, 16. Collections were made at the close of each service, in aid of village preaching. Brother Vowles (indep.) preached the preceding evening from *James* i. 23—25.

October 20th, The Baptist Meeting, Clover Lane, Chatham, having been repaired and enlarged, was re-opened for divine worship. Sermons by the Rev. Mr. Uppadine, of Hammersmith, from *Gen.* vi. 8; the Rev. Mr. Rogers, of Eynsford, from *Luke* xvi. 5; and Dr. Rippon, from *Deut.* xxxiii. 20.

The devotional exercises were conducted by brethren Knott, Acworth, Cornford, Drew, Hope, and Rowe.

October 25th. The West Kent Union for promoting village preaching, met at brother Popperwell's, Marden. Sermons by brother Knott from *Eph.* ii. 13; and brother Drew from *Isa.* xliii. 13. The devotional exercises were conducted by brethren Sabine, Popperwell, Rogers, and Prankard.

The next meeting to be held at brother Prankard's Sheerness, Tuesday April 18th; brethren Sabine and Slat-terie to preach.

Oct. 6th. A public meeting was held at the Baptist place of worship, Hosier's lane, Reading, to recognize the union which has been formed between Mr. Dyer and the Church assembling in that place. The services were commenced with prayer and reading by Mr. Dobney of Wallingford; after which Mr. Douglas, for many years pastor of the Independent community in Reading, engaged in prayer. Mr. Hinton, of Oxford, then made some appropriate observations on the privilege which we enjoy as Dissenters, in choosing our own Ministers; asked, and received a brief statement of the steps which had led to the formation of the Union; and preached from *2 Cor.* x. 4, 5. Mr. Arnold, formerly of Sevenoaks, concluded in prayer.

In the evening Mr. Fletcher, of Bicester, preached from *Acts* xiv. 22. Mr. Davies of Wokingham began, and Mr. Dyer concluded in prayer.

ORDINATIONS.

Nov. 2, 1814, Mr. Joseph Lane from Mr. Saffery's Church, was ordained Pastor over the Baptist Church at Helstone, Cornwall. Mr. Franks, Baptist Missionary for the County, began with reading and prayer; Mr. Coxhead delivered the introductory discourse, asked the questions, and offered the ordination prayer; Mr. Pryce gave the Charge from *1 Thes.* ii. 4. Mr. James preached from *James* i, 21, and concluded. The prospects, especially in the numerous Villages around, are highly encouraging.

The Church in Maze-pond, Southwark, which for more than two years has been destitute of a regular ministry, (through the lamented indisposition of their late pastor the Rev. James Dore,) is again settled with a pastor. Mr. James Hoby was ordained to that office on the 28th of December 1814. On this occasion Mr. Cox of Hackney delivered the introductory address, asked the usual questions, and received Mr. Hoby's confession of faith. Mr. Ivimey addressed some suitable advice to Mr. H. from *1 Tim.* iv. 6. Mr. Griffin preached to the Church from *2 Pet.* iii. 1, 2. The devotional services were conducted by Messrs. Hughes, Newman, Dr. Winter, and Dr. Rippon. The statement given by Mr. Job Heath, one of the deacons, of the providences of God which led to this union, was highly interesting, and exceedingly honourable to all the parties to whom it alluded.

NEW MEETING OPENED.

Nov. 23. A neat place of worship was opened at Southam, a Market Town in Warwickshire. Two appropriate sermons were preached in the morning by Rev. F. Franklin, Coventry, from *Ezra* iii. 10, 11, and Rev. J. Jerrard, Coventry, from *Psa.* xxvi. 8. In the evening the Rev. Mr. Dix, Bedworth, preached from *Esther* i. 13. The devotional exercises were conducted by Messrs. Eagleton, Coventry; Percy, Warwick; Barker, Henley; Jones, Wolston; and Shakespear, Coventry.

The place has been well attended every sabbath since it was opened, and there appears a pleasing prospect of usefulness.

"I will bring thy seed out of the EAST." *Isaiah xliii. 5.*

1. See the bright streaks of glory begun in the EAST,
'Tis the dawn of that day which shall never be clos'd;
Till its growing refulgence irradiates the WEST,
And Satan's dark deeds by its beams be disclos'd.
2. There his demoniac power superstition displays,
And leagu'd by infernals, devours human kind;
O'er his ruin in triumph the "Ancient of days,"
Shall extend his broad sceptre, for mercy design'd.
3. How blissful the prospect—hope springs forth exulting,
Already to share in the joys that shall rise;
When each savage nation its idols renouncing,
Shall pay their glad vows to the King of the skies.
4. Then hasten—O hasten, victorious Redeemer,
Captivity crush 'neath the roll of thy car;
Till at once from the lips of each ransomed sinner,
Salvation's loud Anthem is heard from afar.

Ayrshire.

JANE.

LINES,

Written after having retired from conversation with some Christian Friends.

1. What pleasure with Jesus to reign,
When to sit with the saints is so sweet;
And for ever His smile to obtain,
When in glory each other we meet.
2. When like children we think, know, and speak,
And yet find it so good to be here;
How blessed when all is compleat,
To unite in such exercise there!
3. How our souls shall exult in the Name,
How earnestly utter His praise;
Each seizing the ever-new theme,
And uniting His honour to raise.
4. When that which is perfect is come,
And the Saviour is seen as He is;
From Him we shall never more roam,
But abide in the mansions of bliss.
5. Where the wine shall be drank ever new,
And the vision of Him whom we love,
Even "He who is holy and true,"
Shall enrapture the blessed above.
6. There our songs shall express what He is,
And hath done by His peace-speaking blood;
There possess in the Object we praise,
The fruition and fulness of God.
7. Enjoying the subject we sing,
In a manner we knew not before;
And without interruption or end,
Shall bless and be bless'd evermore.

Ayrshire.

G.

FAC-SIMILE OF SPECIMENS
OF THE
VERSIONS OF THE SACRED SCRIPTURES,
IN THE
Eastern Languages,
CHIEFLY
Translated by the Brethren of the Serampore Mission.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

SUNGSKRIT.

अन्धकारेषूपविशन्तो लोकाः महालोकमद्रा
क्षुर्मृत्योर्दशे व्यायायाञ्चोपविशतः प्रति आ
लोक उदेति ।—

MAHRATTA.

ने मनेम अंधननीं दसष्टे घोरेंतु व्याघंछीं मोठा ठिनेउ पा
ठीम अणी ने मृत्युचे घेहांतु अणी त्याचे छायेंतु दसष्टेंतु त्या
मेमचे नपळ ठिनेउ मप्पशुतु म्हाम अछे ।—

BENGALÉE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়
বসিল তাহাদের নিকটে আলো প্রজ্জ্বলিত হইয়াছে ।

OORIYA.

ଘେଡ଼ୁ ଲୋକ ଅନ୍ଧକାରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ
ଦେଖିବାକୁ ପାଞ୍ଜିଥିଲେ ଯାହାରା ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କୁ ନିକଟ ଆଲୁଅ ପ୍ରଜ୍ଜ୍ୱଳିତ ହୋଇଥିଲା ।

TELINGA.

అంధకారాలయందు కూచున్న లావులు మహాతైజ
 స్సను చూచిరి మృత్యువయొక్క దశమందు నీడయం
 చున్న కూచున్న వారినీకూచి పెలుగు పుడుతూడ
 న్నది ।—

PUSHTOO.

هر خلق چه پیه تیاریه کهن فاست و و همنو لویه روپنائی
 ولیده او دمرک ملک او پیه سوریه کهن دناست و پیه نوری
 روپنائی ظاهره شوله

SIKH, or PUNJABEE.

ਅਰਥਤੇ ਆਂਪੇਰਿਆਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ
 ਚਾਂਨਲਨੂ ਦਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਹੋਇ
 ਆਂਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਹੋਇਆ ।

KASHMEER.

यिमा लोपा अष्टगटि अन्नम् निदिता अग्निं तिमौ
 तद् एवम् ब्रह्म मन्त्रिकं मेसमा नित्यं कायायनम् अ
 न्नं निदनावालिनम् कन्नो रामम् समम् मपन्नम् ।

HINDOOSTANHEE.

జా లోగు అధిపారేమే బేరె యె అన్దోనే బడో రాగ్గవో దెఖి
 జొర మోత్కే దెష వా ఛాయామే బేర్నెవాలోంకే తరఫ్ అజియాలా
 జావ్విర జ్జయా ।—

UHUMIYA, OR ASSAM.

যিবিলাক লোক অন্তৰ্ভুক্ত বহিছিল সেই বিলাকে
মহা পহৰ দেখিবলৈ পাইছে যিবিলাক মৃত্যুৰ দেশ
আৰু জাঁ বহিল সেই বিলাকৰ ওচৰ পহৰ পুতুলি
আইছে

BURMAN.

ဣဗ္ဗလန်ပြည်။ နတ်ဘာလိမ်ပြင်၌အစွန်တို့တွင်ပင်လ
ယ်အနီးရှိသောကာဖရိနာမ်မြို့၌နေရာပြုစေသည်။ တော်မူ
လေ၏။

CHINESE VERSION.

WOOD BLOCK.

TEXT. "And he called the multitude, and said unto them, Hear, and
understand: not that which goeth into the mouth defileth a man; but
that which cometh out of the mouth, this defileth the man."

MATT. XV. 10, 11.

| | | | | | | |
|---|---|---|---|---|---|---|
| 即 | 從 | 也 | 則 | 所 | 聽 | 他 |
| 汚 | 口 | 然 | 不 | 入 | 而 | 喚 |
| 人 | 而 | 所 | 穢 | 口 | 明 | 衆 |
| 也 | 出 | 以 | 人 | 者 | 之 | 曰 |

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And
the earth was without form and void, and darkness was upon the face
of the deep: and the Spirit of God moved upon the face of the waters.
And God said, Let there be light: and there was light." GEN. i. 1-3.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 光 | 日 | 行 | 內 | 虛 | 氣 | 未 | 造 | 原 |
| | 光 | 水 | 神 | 幽 | 蘊 | 成 | 天 | 始 |
| | 而 | 上 | 風 | 邃 | 于 | 形 | 地 | 神 |
| 遂 | 神 | 運 | 之 | 空 | 陰 | 地 | 創 | |

PRINTING AT THE EXPENCE

OF

The British and Foreign Bible Society,

AND OF

THE CALCUTTA AUXILIARY SOCIETY.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

HINDOOSTHANESE VERSION,

IN THE PERSIAN CHARACTER.

آدمیوں لوگوں نے جو اندھیرے میں بیٹھے تھے بڑی روشنی
دیکھی اور ان پر جو موت کے ملک اور سایہ میں بیٹھے تھے نور
جلوہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشسته بودند نور عظیمی را
مشاهده نمودند و برانکساکان که در مقبره ظلال مرگ
ساکن بودند روشنی تابید

TAMUL.

இருளி லிருகருகு சனம பெரிய வெளிச்சத்தை
கண்டு மரணத்தின் திசையிலும் நிழலிலும் மிருக
கிரவர்களுககு வெளிச்ச முதிதது தெனருன.

CINGALESE.

අදිරෙහි උන් දනන් මහඤ්චලියක්
ද්විත නවද මරණා රවේද චයාවේද
උන්ආයව චලියක් උදුරනේය.

Dodd, Sculp.